ESSENTIALS OF UNIFICATION THOUGHT

The Head-Wing Thought

UNIFICATION THOUGHT INSTITUTE
Table of contents

Preface .................................................................................................................................................. 11

Theory of the Original Image .............................................................................................................. 15

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. The Divine Image</td>
<td>15</td>
</tr>
<tr>
<td>A. The Attributes of Sungsang and Hyungsang</td>
<td>15</td>
</tr>
<tr>
<td>B. Yang and Yin</td>
<td>20</td>
</tr>
<tr>
<td>C. The Individual Image</td>
<td>22</td>
</tr>
<tr>
<td>II. The Divine Character</td>
<td>23</td>
</tr>
<tr>
<td>A. Heart</td>
<td>23</td>
</tr>
<tr>
<td>B. Logos</td>
<td>26</td>
</tr>
<tr>
<td>C. Creativity</td>
<td>28</td>
</tr>
<tr>
<td>III. The Structure of the Original Image</td>
<td>29</td>
</tr>
<tr>
<td>A. Give-and-Receive Action and the Four-Position Base</td>
<td>29</td>
</tr>
<tr>
<td>B. Kinds of Four-Position Bases</td>
<td>30</td>
</tr>
<tr>
<td>C. Origin-Division-Union Action</td>
<td>33</td>
</tr>
<tr>
<td>D. Oneness in the Structure of the Original Image</td>
<td>34</td>
</tr>
<tr>
<td>IV. Traditional Ontology and Unification Thought</td>
<td>34</td>
</tr>
<tr>
<td>A. The View of God in Augustine and Thomas Aquinas</td>
<td>35</td>
</tr>
<tr>
<td>B. Li-Chi Theory</td>
<td>35</td>
</tr>
<tr>
<td>C. Regel’s Absolute Spirit</td>
<td>35</td>
</tr>
<tr>
<td>D. Schopenhauer’s Blind Will</td>
<td>36</td>
</tr>
<tr>
<td>E. Nietzsche’s Will to Power</td>
<td>36</td>
</tr>
<tr>
<td>F. Marx’s Materialism</td>
<td>36</td>
</tr>
<tr>
<td>G. The Ontology of Unification Thought</td>
<td>36</td>
</tr>
</tbody>
</table>

Ontology ........................................................................................................................................... 38

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. The Universal Image of the Individual Truth Body</td>
<td>39</td>
</tr>
<tr>
<td>A. Sungsang and Hyungsang</td>
<td>39</td>
</tr>
<tr>
<td>B. Yang and Yin</td>
<td>42</td>
</tr>
<tr>
<td>II. Subject and Object</td>
<td>44</td>
</tr>
<tr>
<td>A. The System of Individual Truth Bodies in the Created World</td>
<td>45</td>
</tr>
<tr>
<td>B. Types of Subjects and Objects</td>
<td>46</td>
</tr>
<tr>
<td>1. Original type</td>
<td>47</td>
</tr>
<tr>
<td>2. Temporary type</td>
<td>48</td>
</tr>
<tr>
<td>3. Alternating type</td>
<td>48</td>
</tr>
<tr>
<td>4. Arbitrary type</td>
<td>48</td>
</tr>
<tr>
<td>C. Give-and-Receive Action</td>
<td>48</td>
</tr>
<tr>
<td>1. Bi-Conscious Type</td>
<td>49</td>
</tr>
<tr>
<td>2. Uni-Conscious Type</td>
<td>49</td>
</tr>
<tr>
<td>3. Unconscious Type</td>
<td>49</td>
</tr>
<tr>
<td>4. Heteronomous Type</td>
<td>50</td>
</tr>
<tr>
<td>5. Contrast Type (Collation Type)</td>
<td>50</td>
</tr>
<tr>
<td>D. Correlatives and Opposites</td>
<td>50</td>
</tr>
<tr>
<td>III. The Individual Image of the Individual Truth Body</td>
<td>51</td>
</tr>
<tr>
<td>A. Individuation of the Universal Image</td>
<td>51</td>
</tr>
<tr>
<td>B. Specific Difference and the Individual Image</td>
<td>51</td>
</tr>
<tr>
<td>C. The Individual Image and the Environment</td>
<td>52</td>
</tr>
<tr>
<td>IV. The Connected Body</td>
<td>53</td>
</tr>
<tr>
<td>A. The Connected Body and the Dual Purpose of Existing Being</td>
<td>53</td>
</tr>
<tr>
<td>B. The Connected Body and the Original Image</td>
<td>55</td>
</tr>
</tbody>
</table>
C Materialistic Dialectic and Interconnectedness ................................................................. 55

V. The Mode of Existence ........................................................................................................ 56
   A. Circular Motion .................................................................................................................. 56
   B. Rotation and Revolution ................................................................................................... 58
   C. Form of Circular Motion .................................................................................................... 58
      1. Basic Circular Motion .................................................................................................... 58
      2. Transformed Circular Motion ....................................................................................... 59
      3. Spiritual Circular Motion (Sungsang Circular Motion) ................................................... 60
   D. A Critique of Materialistic Dialectic ................................................................................. 60
      1. On Development .......................................................................................................... 60
      2. The Communist Perspective on Motion ....................................................................... 62

VI. The Position of Existence ................................................................................................ 62

VII. The Law of the Universe .................................................................................................. 64
   1. Correlativity .................................................................................................................... 64
   2. Purposefulness and Centrality ......................................................................................... 65
   3. Order and Position .......................................................................................................... 65
   4. Harmony ........................................................................................................................ 65
   5. Individuality and Connectedness ................................................................................... 65
   6. Identity-Maintaining Nature and Developmental ........................................................... 65
   7. Circular Motion .............................................................................................................. 65

Theory of the Original Human Nature .............................................................................. 68

1. A Being With Divine Image ............................................................................................... 70
   A. A Being of United Sungsang and Hyungsang ................................................................. 70
   B. A Being of Harmonious Yang and Yin .......................................................................... 71
   C. A Being With Individuality ............................................................................................ 72

II. A Being with Divine Character ......................................................................................... 73
   A. A Being With Heart ......................................................................................................... 73
   B. A Being with Logos ......................................................................................................... 75
   C. A Being With Creativity ................................................................................................. 76

III. A Being with Position ...................................................................................................... 77
   A. The Object Position ....................................................................................................... 77
   B. The Subject Position ...................................................................................................... 78
   C. Connected-Body Consciousness and Democracy ........................................................ 79

IV. Conclusion .......................................................................................................................... 81

V. A Unification Thought Appraisal of the Existentialist Analysis of Human Existence .... 81
   A. Soren Kierkegaard .......................................................................................................... 81
      1. Kierkegaard’s Analysis of Human Existence ................................................................. 81
      2. A Unification Thought Appraisal of Kierkegaard’s View of the Human Being .......... 83
   B. Friedrich Nietzsche ......................................................................................................... 84
      1. Nietzsche’s View of the Human .................................................................................... 84
      2. A Unification Thought Appraisal of Nietzsche’s View of the Human Being ............... 84
   C. Karl Jaspers ..................................................................................................................... 85
      1. Jaspers’ View of the Human Being ............................................................................ 85
      2. A Unification Thought Appraisal of Jaspers’ View of the Human Being .................... 86
   D. Martin Heidegger ............................................................................................................ 87
      1. Heidegger’s View of the Human Being ...................................................................... 87
   E. Jean-Paul Sartre ............................................................................................................. 89
      1. Sartre’s View of the Human Being .............................................................................. 89
      2. A Unification Thought Appraisal of Sartre’s View of the Human Being ................. 90
IV. Axiology: A Theory of Value ................................................................. 92

I. The Basis for Values and Various Kinds of Values ................................................................. 93
   A. What Are Values? ................................................................................ 93
   B. The Duality of Desire, Purpose, and Value ........................................ 93
   C. Kinds of Value .................................................................................. 95

II. Determination of Actual Value and the Unification of Views of Value ............................ 96
   A. The Essence of Value ....................................................................... 96
   B. Determination of Actual Value in Correlative Relationship .............. 96
   C. The Standard for Determining Value ............................................... 97
      1. The Correlative Standard ......................................................... 97
      2. The Absolute Standard .......................................................... 97

III. Weaknesses In Traditional Views of Values ................................................................. 99
   A. Weaknesses in the Christian View of Value ...................................... 99
   B. Weaknesses in the Confucian View of Value .................................... 100
      1. The Five Moral Rules Governing the Five Human Relationships .... 100
      2. The Four Virtues ........................................................................ 100
      3. The Four Beginnings ............................................................... 100
      4. The Eight Articles ..................................................................... 100
      5. Loyalty and Filial Piety ............................................................ 101
   C. Weaknesses in the Buddhist View of Value ...................................... 101
   D. Weaknesses in the Islamic View of Value ........................................ 102
   E. Weaknesses in the Humanitarian View of Value .............................. 103

IV. Establishing a New View of Value ................................................................................. 103
   A. Establishing the Absolute View of Value ........................................ 103
   B. The Theological Ground for Absolute Value ..................................... 104
   C. The Philosophical Ground for Absolute Value ................................. 104
   D. The Historical Ground for Absolute Value ...................................... 106

V. Historical Changes In the Systems of Value ................................................................ 107
   A. Views of Value in the Greek Period ................................................ 107
      1. The Materialistic View of Value ............................................... 107
      2. The Arbitrary (Sophistic) View of Value ..................................... 107
      3. The Pursuit of Absolute Value ................................................. 108
   B. Views of Value in the Hellenistic-Roman Period .............................. 108
      1. The Stoic School ....................................................................... 109
      2. The Epicurean School ............................................................. 109
      3. The Skeptic School .................................................................. 109
      4. Neoplatonism .......................................................................... 109
   C. The Views of Value in the Medieval Period ..................................... 110
      1. Augustine ................................................................................. 110
      2. Thomas Aquinas ..................................................................... 110
   D. Modern Views of Value ............................................................... 110
   E. The Necessity for a New View of Value .......................................... 112

Theory of Education ................................................................................................. 113

I. The Divine Principle Foundation for a Theory of Education ........................................ 113
   A. Resemblance to God and the Three Great Blessings .......................... 113
      1. Perfection ................................................................................. 114
      2. Multiplication .......................................................................... 115
      3. Dominion ................................................................................ 115
   B. The Process of Growth of Human Beings .......................................... 116
   C. The Three Great Ideals of Education .............................................. 117

II. The Three Forms of Education ................................................................................ 117
   A. Education of Heart ....................................................................... 117
      1. Education for the Perfection of the Individual ............................ 117
      2. Forms of Expression of God’s Heart ......................................... 118
I. The Divine Principle Foundation for Ethics ............................................................................. 133

II. Ethics and Morality .................................................................................................................... 134
   A. Definition of Ethics and Morality ........................................................................................... 134
   B. Ethics and Order ...................................................................................................................... 134
   C. Ethics, Morality, and the Way of Heaven ............................................................................. 135
   D. Social Ethics as a Projection and Application of Family Ethics ............................................. 135

III. Order and Equality ..................................................................................................................... 136
   A. Order and Equality Until Today ............................................................................................ 136
   B. The Divine Principle Way of Order and Equality ................................................................. 137

IV. Appraisal of Traditional Theories of Ethics from the Viewpoint of the Unification Theory of Ethics ................................................................................................................................. 138
   A. Kant ...................................................................................................................................... 138
      1. Kant’s Theory of Ethics ...................................................................................................... 138
      2. A Unification Thought Appraisal of Kant’s Theory of Ethics ............................................ 138
   B. Bentham ............................................................................................................................... 139
      1. Bentham’s View of Ethics ................................................................................................. 139
      2. A Unification Thought Appraisal of Bentham’s View of Ethics ........................................ 140
   C. Analytic Philosophy ............................................................................................................... 140
      1. Analytic Philosophy’s Perspective on Ethics ................................................................. 140
      2. A Unification Thought Appraisal of Analytic Philosophy’s View of Ethics .................... 141
   D. Pragmatism .......................................................................................................................... 141
      1. The Pragmatic Perspective on Ethics ............................................................................... 141
      A Unification Thought Appraisal of the Pragmatic Perspective on Ethics .......................... 142
**Theory of Art** ................................................................. 144

I. The Divine Principle Foundation for the New Theory of Art .................................................. 144
   1. God's Purpose of Creation and Creativity: ................................................................. 144
   2. Joy And Creation ..................................................................................................... 145

II. Art and Beauty ............................................................................................................ 145
   A. What is Art? ......................................................................................................... 145
   B. What is Beauty? .................................................................................................... 145
   C. The Determination of Beauty ............................................................................ 146
   D. The Elements of Beauty ..................................................................................... 146

III. The Dual Purpose of Artistic Activity: Creation and Appreciation ..................................... 147

IV. Requisites for Creation .............................................................................................. 148
   A. Requisites for the Subject in Creation .................................................................. 148
      1. Motif, Theme, Conception ................................................................................ 148
      2. Object Consciousness ....................................................................................... 149
      3. Individuality ....................................................................................................... 150
   B. Requisites for the Object in Creation .................................................................. 150
      C. Technique and Materials .................................................................................. 151
         1. Styles and Schools of Artistic Creation ......................................................... 151
   V. Requisites for Appreciation .................................................................................... 154
      A. Requisites for the Subject in Appreciation .................................................... 155
      B. Requisites for the Object in Appreciation ..................................................... 155
      C. Judgments of Beauty ....................................................................................... 156

VI. Unity In Art .............................................................................................................. 157
   A. The Unity of Creation and Appreciation ............................................................ 157
   B. The Unity of Content and Form .......................................................................... 157
   C. The Unity of Universality and Individuality ....................................................... 157
   D. The Unity of Eternity and Temporality .............................................................. 158

VII. Art and Ethics .......................................................................................................... 158

VIII. Types of Beauty .................................................................................................... 159
   A. Types of Love and Beauty from the Perspective of Unification Thought ............. 159
   B. Traditional Types of Beauty ................................................................................ 161

IX. A Critique of Socialist Realism .................................................................................. 161
   A. Socialist Realism .................................................................................................. 161
   B. Critique of Socialist Realism ............................................................................. 162
   C. The Indictment of Communism by Writers ...................................................... 163
   D. Errors in the Communist Theory of Art from the Viewpoint of Unification Thought ................................................................................................................ 164

**Theory of History** .................................................................................................... 166

I. The Basic Positions of the Unification View of History ....................................................... 166
   A. Sinful History ...................................................................................................... 166
   B. History of Re-Creation ....................................................................................... 166
   C. History of Restoration ......................................................................................... 167
   D. The Law-Governed Nature of History .............................................................. 167
   E. The Origin, Direction, and Goal of History ...................................................... 167

II. The Laws of Creation ................................................................................................ 168
   1. The Law of Correlativity ....................................................................................... 168
   3. The Law of Repulsion ......................................................................................... 169
   4. The Law of Dominion by the Center ................................................................. 169
   5. The Law of Completion through Three Stages ............................................... 170
   6. The Law of the Period of the Number Six ........................................................ 171
   7. The Law of Responsibility ................................................................................. 172
D. The Method of Cognition ...........................................................................................................207
  2. Formation of the Four-Position Base ..............................................................................................207
E. The Process of Cognition ..........................................................................................................210
  1. The Sensory Stage of Cognition ......................................................................................................210
  2. The Understanding Stage of Cognition ............................................................................................210
  3. The Rational Stage of Cognition ....................................................................................................212
F. The Process of Cognition and the Physical Conditions ..............................................................213
  1. Parallelism between Psychological Process and Physiological Process ........................................214
  2. The Sources That Correspond to Protoconscious and Protoimage ................................................214
  3. Correspondence of the Psychological and Physiological Processes in the Three Stages of Cognition 215
  4. Correspondence between Psychological Process and Physiological Process in the Transmission of Information .................................................................216
  5. Corresponding Aspects in the Formation of Prototypes .................................................................218
  6. Prototypes and Physiology .............................................................................................................220
  7. The Encoding of Ideas and the Ideation of Codes .........................................................................220

III. Kant’s and Marx’s Epistemologies from the Perspective of Unification Thought ............. 221
A. Critique of Kant’s Epistemology ..................................................................................................221
  1. Critique of the Transcendental Method ............................................................................................221
  2. Critique of Kantian Agnosticism .....................................................................................................222
B. Critique of Marxist Epistemology .................................................................................................222
  1. Critique of the Theory of Reflection .................................................................................................222
  2. Critique of Sensory Cognition, Rational Cognition, and Practice ..................................................222
  3. Critique of the Communist Concepts of Absolute Truth and Relative Truth ......................... 223

Logic ................................................................................................................................................. 224

I. Traditional Systems of Logic .......................................................................................................224
A. Formal Logic ..................................................................................................................................224
  1. The Laws of Thought .......................................................................................................................224
  2. Concept .........................................................................................................................................224
  3. Judgment .......................................................................................................................................226
  4. Inference .......................................................................................................................................228
  5. Induction and Analogy .....................................................................................................................229
B. Hegel’s Logic ....................................................................................................................................229
  1. The Characteristic of Hegel’s Logic .................................................................................................229
  2. Outline of Hegel’s Logic ...................................................................................................................229
  3. The Dialectic of Being-Nothing-Becoming .......................................................................................230
  4. Determinate Being ............................................................................................................................231
  5. Being-Essence-Notion .....................................................................................................................232
C. Dialectical Logic (Marxist Logic) .................................................................................................233
D. Symbolic Logic ...............................................................................................................................234
E. Transcendental Logic .......................................................................................................................234

II. Unification Logic ............................................................................................................................235
A. Basic Postulates ...............................................................................................................................235
  1. The Starting Point and Direction of Thinking ................................................................................235
  2. The Standard of Thinking .................................................................................................................235
  3. Related Areas .................................................................................................................................235
B. The Logical Structure of the Original Image ...............................................................................236
C. The Two Stages in the Process of Thinking and the Formation of the Four-Position Base ....... 237
  1. The Stage of Understanding and the Stage of Reason .................................................................237
  2. The Development of Thinking in the Stage of Reason .................................................................239
D. Basic Forms of Thought ..................................................................................................................239
E. Basic Laws of Thought .....................................................................................................................241

III. An Appraisal of Traditional Systems of Logic from the Perspective of Unification Thought .... 243
A. Formal Logic ...................................................................................................................................243
### Methodology

I. Historical Review ................................................................. 248
   A. Methodologies in the Ancient Period.................................................. 248
      1. Heraclitus' Dialectic -- A Dynamic Method ......................................... 248
      2. Zeno's Dialectic -- A Static Method .................................................... 248
      4. Plato's Dialectic -- A Method of Division ............................................ 249
      5. Aristotle's Deductive Method ............................................................. 250
   B. Methodologies in the Modern Period .................................................. 250
      1. Bacon's Inductive Method ................................................................. 250
      2. Descartes's Methodic Doubt ............................................................... 251
      3. Hume's Empiricism ........................................................................... 251
      4. Kant's Transcendental Method ........................................................... 251
      5. Hegel's Idealistic Dialectic ................................................................. 252
      6. Marx's Materialist Dialectic ............................................................... 252
      7. Husserl's Phenomenological Method .................................................. 253
      8. Analytical Philosophy -- The Method of Linguistic Analysis ................. 254

II. Unification Methodology - The Give-and-Receive Method ..................... 255
      1. Identity-maintaining and Developmental Give-and-Receive Actions .... 256
      2. Inner and Outer Give-and-receive Actions ......................................... 257
   B. Scope of the Give-and-Receive Method .................................................. 259
   C. Types of Give-and-Receive Actions ....................................................... 260
   D. Characteristics of the Give-and-Receive Method ..................................... 260

III. An Appraisal of Conventional Methodologies from the Perspective of Unification

Thought ....................................................................................... 261
   A. Methodologies in the Ancient Period ..................................................... 261
      1. Heraclitus .......................................................................................... 261
      2. Zeno ............................................................................................... 261
      3. Socrates ........................................................................................... 261
      4. Plato ............................................................................................... 262
      5. Aristotle .......................................................................................... 262
   B. Methodologies in the Modern Period ..................................................... 263
      1. Bacon .............................................................................................. 263
      2. Descartes .......................................................................................... 263
      3. Hume .............................................................................................. 264
      4. Kant ............................................................................................... 264
      5. Hegel .............................................................................................. 264
      6. Marx .............................................................................................. 265
      7. Husserl ........................................................................................... 265
      8. Analytical Philosophy ....................................................................... 266

Notes ......................................................................................... 268
Preface

With the coming of the decade of the nineties, the world underwent great and unprecedented changes. An attempted coup by the conservative wing of the Soviet Communist Party provided the momentum for the astonishing events that culminated in the demise of the Soviet empire -- the powerful empire that had, for the better part of the twentieth century, shaken the world under the slogan of global communization.

On the wake of the whirling events of the disintegration the Communist bloc, the President of Russia, Mr. Boris Yeltsin, visited the United States and declared, in a joint session of the Senate and the House, that Communism had died and would never again be allowed to be revived in his country.

Yet, the republics that comprised the former Soviet Union, now free from the shackles of Communism, are at a loss as to where to go and have not yet recovered from social chaos and economic bankruptcy.

Meanwhile, in China and other nations that still keep Communism as their national policy, a situation of contradiction persists between their endeavor to attain economic reform under an open-door policy and their adherence to the socialist system and to Communist dictatorship.

By the way, the situation has not been much better in democratic countries. The United States, still the champion of the democratic world, for a brief moment enjoyed the glory of winning the Gulf War. But the glitter of that victory has quickly been dimmed by the staggering red ink of the U.S. economy, and now the United States is losing its leadership role in the world.

Now that the ideal of Communism has declined and there is no strong leadership in democracy, the conflicts deriving from national and religious opposition and from economic friction are erupting throughout the world, throwing dark shadows over the future of humankind. The situation is further aggravated by the spread of AIDS and by a losing battle against poverty and starvation in developing countries.

In such a state of disorder and unrest, the world is now earnestly seeking for a new vision and a new leadership to guide humankind. In such a situation, only the Unification Movement, promoted by the Reverend Sun Myung Moon, is offering a bright light of hope.

Unification Thought, which is Rev. Moon's thought and the ideology of the Unification Movement, is also called Godism or Head-Wing Thought. “Godism” refers to the thought that has God's truth and love as its nucleus; and “Head-Wing Thought” refers to the thought that is neither of the right wing nor of the left wing, but embraces both.

Only Godism, or the Head-Wing Thought, or Unification Thought -- with its spirit of promoting love for others from the perspective of a God centered view of value can eliminate hatred, hostility, and materialism from Communism, the left-wing ideology, and eradicate egoism and self centeredness from democracy, the right-wing ideology. This will reconcile the two opposing wings and will guide the people of both sides to advance together toward the realization of the ideal world, a long cherished desire of God and humankind.

Moreover, Unification Thought is the thought of God, the purpose of which is to reconcile warring nations and conflicting religions through the true love of God, the supreme center that has established all religions.

The purpose of Unification Thought is also to achieve the goal of one world family and to realize all everlasting ideal world of God's love, through solving fundamentally and once and for all the numerous and difficult problems that afflict humankind. The author of this text has been organizing, from an ideological perspective, the teachings of the Reverend Sun Myung Moon. The author, who has experienced quite a bit of suffering in his own life and has borne many of life's problems, when presented with the teachings of Rev. Moon, found in those teachings many
astounding truths that would completely solve the problems of human life.

But there is an old saying that a bag full of gems can become a beautiful necklace if they are strung together on a thread; but if left as they are, they may easily get lost. Likewise, if the precious teachings of Rev. Moon had been heard and then left as they were, part of each of those teachings might soon disappear from the realm of our memory, just like gems easily disappear if not strung together. The author could not dispel such a fear.

Moreover, the author, who had suffered from problems of human life and had been saved through these truths, wished to string them together into a necklace of truth and convey them to those who might also be suffering. So, he undertook the task of organizing a number of those teachings, as though he were connecting gems into a beautiful necklace. That is how the various Unification Thought books were developed.

The present work includes the teachings that have been imparted by the Reverend Sun Myung Moon up until today, arranged with that kind of attitude, under Rev. Moon's guidance. Naturally, therefore, this book cannot be published under the name of the author, since the content of the book is nothing but what Rev. Moon has been teaching, arranged in a certain order. This is a similar case to that of the late President Hyo Won Eu, of the Holy Spirit Association for the Unification of World Christianity of Korea, who published Divine Principle, the content of which came from the teachings of Rev. Moon, not in Mr. Eu's name, but in the name of the Holy Spirit Association for the Unification of World Christianity.

Following the same pattern, the first Korean edition of Unification Thought, which was titled Essentials of Unification Thought (handwritten in Chinese calligraphy by Rev. Moon for the book cover), was published in 1973 under the name of the Unification Thought Institute, which was established under the direction of Rev. Moon. (The English translation of that first book was published under the title Unification Thought.) It should be noted that, even though the author intended accurately to present the thought given by Rev. Moon, it is always very difficult to ensure absolute accuracy of expression, because of the author's lack of ability. That is why the first edition contained so many difficult points to understand.

Since Unification Thought is a theoretical system of a great thinker, namely, the Reverend Sun Myung Moon -- it was necessary to make it available to scholars interested in philosophy. Accordingly, copies of the book were sent to a few international professors through members of the Unification Church. Shortly after that, there was an unexpected response: Some professors pointed out that, publishing a book without the author's name was an unfair irresponsible attitude on the part of the author, because he was evading responsibility for any controversies that might arise from the book.

Faced with such a criticism, the author explained to the Reverend Sun Myung Moon that, since it was necessary to spread Rev. Moon's thought to world scholars, the author felt compelled to publish future books in his own name, taking responsibility for any misinterpretations or mistaken wording. That is why the Japanese editions, and later the English editions (Explaining Unification Thought and Fundamentals of Unification Thought) were all published under the author's name.

But yet another unexpected result occurred: Quite a few scholars began to think that the content of those books was the author's own thought, even though the author had clearly introduced them as Rev. Moon's thought. That misunderstanding deeply grieved the author's heart.

Recently, however, quite a few Unificationist scholars have qualified as Unification Thought lecturers and now can cope with arguments concerning Unification Thought. In this context, it has now become unnecessary to place the author's name on the book. Yet, it seems equally inappropriate to place Rev. Moon's name as the author. The reason is that, even though it is almost no longer necessary for the author to bear responsibility for the wording of the book, the content of the book is but a part of Rev. Moon's thought, and one could hardly assume that this book is such a perfect rendition of Rev. Moon's thought that not even a small portion of it would
do any harm to Heaven's authority. Here I can sympathize with the predicament of the late President Eu, who likewise was unable to publish Divine Principle under Rev. Moon's name, even though it contained the Principles taught by Rev. Moon.

Thus, just as Divine Principle was published under the name of the Holy Spirit Association for the Unification of World Christianity, likewise the books dealing with Unification Thought will, from now on, be published under the name of the Unification Thought Institute, whether in Korea or abroad, by permission of the Reverend Sun Myung Moon – just as the first edition was.

The present book is not so different from Fundamentals of Unification Thought (1991), but some supplemental materials have been added. Due to the above mentioned reasons, however, the present work is titled Essentials of Unification Thought, with the subtitle of The Head-Wing Thought under Rev. Moon's instructions.

Unification Thought deals with all the areas of thought, and the unfolding of it, that is, the order in which the various areas have been arranged, is similar to the order of God's creation of the universe. That similarity will now be made clear.

The first area is the “Theory of the Original Image,” concerns God, the fundamental cause of the universe.

Next, since in the order of creation by God. All things were created ahead of all human beings, “Ontology” is addressed, as a theory concerning all things. After the creation of all things, human beings were created; therefore, the third area will be the “Theory of the Original Human Nature,” which concerns the original human being.

After creating Adam, God brought beasts and birds to Adam (Gen. 2:19). Upon seeing them, Adam gave them names. This means that, while observing all things with interest, Adam engaged in cognition and thinking. Therefore, the fourth and fifth areas are epistemology which is the theory of cognition and logic which is the theory of thinking.

Adam and Eve were to perfect the Three Great Blessings. This means that they should have perfected their personalities in order to realize the world of the ideal of creation. The world of the ideal of creation is a world with values centered on true love. Therefore, the sixth area is be axiology, or the theory of value.

If Adam and Eve had perfected themselves by fulfilling their portion of responsibility, they would have taught their children their experiences, and their children would have matured through a relatively light portion of responsibility to perfect the first blessing. Thus, the perfected Adam and Eve would have educated their children. Therefore, the seventh area is the theory of education. Since the first blessing is followed by the second and the third blessings to comprise the Three Great Blessings, the theory of education also deals with the educational aspects of the second and third blessings. When human beings mature, they marry and form a family, as was originally intended; therefore, the eighth area to be addressed is ethics, which deals with norms within the family.

Next comes dominion over all things. The human being is to have dominion over all things, and all things are to return beauty to the human being. Accordingly, the ninth area is the theory of art. Since dominion implies, not only dominion over nature, but also all the different kinds of human activities, under the concept of dominion are included economics, politics, society, culture, and so on.

Though Unification Thought does not address politics and economics as such; nevertheless, it addresses the laws governing historical changes in those areas. Accordingly, the tenth area to be addressed is the theory of history. There exist invariable laws consistently at work in all fields of human endeavor; and the theory dealing with these laws is methodology, which is the eleventh area to be addressed. Because of its all encompassing nature, methodology should have been placed right after the theory of the Original Image; but since a comparative analysis must be made between Unification methodology and traditional methodologies, it has been placed as the
It was in this manner that the eleven areas of Unification Thought originally came to be arranged. The areas of epistemology and logic, however, since they deal with sophisticated traditional epistemological and logical theories have been placed at the end of the book, right before methodology, for convenience' sake.

As mentioned above, the content of this book is an arrangement of the major aspects of Reverend Sun Myung Moon's thought, covering, however, only the part of his thought that has been made available to the public. It is quite possible that new and deeper points of truth will become available to the public as time goes on. Accordingly, if the necessity arises, such new points will be added from time to time, according to Rev. Moon's instructions.

Finally, the author expresses his sincerest wish that this book may be of help to all the readers who are seeking a deeper understanding of the thought of the Reverend Sun Myung Moon, who has been living a life of complete dedication, tender inexplicable persecution.

The Author August 1992
CHAPTER 1: THEORY OF THE ORIGINAL IMAGE

Unification Thought begins with God. Its fundamental postulate is that God has created humankind and the universe in God's own likeness. Accordingly, it holds that in God there can be found the standard for solving actual problems of the individual and society.

Consider the example of a watch, which is a man-made object. When a watch is broken, a jeweller repairing it takes as the standard the condition of the watch when it was made. For another example, a doctor wanting to cure a patient's illness can do so by using the condition of a healthy person as the standard. Something similar can be said about saving fallen humankind and society: Human problems can be solved only through knowing the standard of creation when God first created humankind and the universe, and then pursuing solutions in that direction. Since God created humankind and the universe in His own likeness, in order to solve actual problems, we must ask what kind of being God is; in other words, we must start with the attributes of God.

God, humankind, and all other creations are “beings,” but they are not on the same level. God is the Creator, whereas humankind and other creations are created beings. Thus, in Unification Thought, God is referred to as the “Original Being;” human beings and other creations, “Existing beings.” When questioning what God is like, we are actually asking about the attributes of God. We call the attributes of God the “Original Image,” and we call the theory concerning those attributes the “Theory of the Original Image”. The question of what God is like is generally connected with that of the origin of the universe. The theoretical field that deals with the origin of the universe is called “ontology,” which forms the very foundation of a thought system. Thus, a thought system, in most cases, has an ontology that is unique to itself, and upon that basis, it deals with the problems of human beings and society.

God and the origin of the universe have traditionally been important topics of discussion in religions and thought systems. Yet, the traditional views of God and the universe provided by existing ontologies have not been able to put forward fundamental solutions to actual problems of human beings and society. This means that the traditional ontological views of God and the universe have themselves been insufficient, that is to say, they have not conveyed a correct understanding of God and the origin of the universe. Therefore, the need for a new view of God, and a new ontology, has arisen.

1. The Divine Image

Our study of the attributes of God focuses first on their content and then on their structure. Content concerns each of the attributes, whereas structure refers to the mutual relationships among those attributes.

The content can be further divided into those of Divine Image and Divine Character. Divine Image refers to the aspect of form among God's attributes, whereas Divine Character refers to the aspect of nature and ability. First, I will deal with the Divine Image.

From the statement in Genesis that “God created man in his own image” (Gen. 1:27, Rsv), we can learn that God, though invisible, has the aspect of form. These are the dual characteristics of Sungsang and Hyungsang, the dual characteristics of Yang and Yin, and the Individual Images.

A. The Attributes of Sungsang and Hyungsang

Among God's attributes, we find the characteristics of Sungsang and Hyungsang. God's Sungsang is the cause of the internal, invisible aspect of created beings, and God's Hyungsang is the cause of the external, visible aspect of created beings. In God, Sungsang and Hyungsang form a harmonized body in the relationship of subject and object. Forming a harmonized body means that Sungsang and Hyungsang are not separated, but exist as a union, since they are united. In order to distinguish God's Sungsang and Hyungsang from those of created beings, God's
Sungsang and Hyungsang are sometimes called Original Sungsang and Original Hyungsang.

1. The Original Sungsang

The Original Sungsang, or God's Sungsang, is the part of God corresponding to mind and represents the fundamental cause of the invisible aspect, or functional aspect, of all created beings. The invisible aspect of created beings correspond to mind in human beings, to instinct in animals, to life in plants, and to physicochemical character in minerals.

God's Sungsang is manifested in the created world in various dimensions, forming the different levels of invisible aspect. To specify, in minerals, God's Sungsang is almost dormant and manifests itself only symbolically. In plants, God's Sungsang manifests itself on a higher dimension. In animals, it manifests itself on an even higher dimension. In human beings, God's Sungsang manifests itself to the fullest degree.

A further analysis of the original Sungsang shows that it contains the aspect of function and the aspect of form, which are called Inner Sungsang and Inner Hyungsang, respectively. The Inner Sungsang has the faculties of intellect, emotion, and will; and the Inner Hyungsang contains ideas, concepts, original laws, mathematical principles, and so forth. The Inner Sungsang is the subject part within the Sungsang and the Inner Hyungsang is the object part within the Sungsang.

The intellect is the faculty of cognition; the emotion is the faculty of feeling -- the faculty to feel joy, anger, sadness, comfort, etc.; and the will is the faculty of volition the faculty to desire, to intend, to determine, etc. Furthermore, the intellect has the faculties of perception, understanding, and reason. Perception refers to the ability to receive representations, or images, triggered by an object. Understanding refers to the ability to make judgments by using concepts. Reason refers to the ability to infer by using concepts and to comprehend universal truths and the essence of things.

For example, consider the incident that allegedly took place when Isaac Newton (1642 - 1727) discovered the law of universal gravitation. Through the working of his perception, Newton learned that an apple had fallen from the apple tree. Through the working of his understanding, he made the judgment that the apple had fallen because it had been attracted by some force. Finally, through the working of his reason, Newton inferred that the reason the apple had fallen was that there exists universal gravitation.

In saying this, however, I do not mean that God engages in logical thinking by His understanding based on His perceptive recognition, and further, based upon that, engages in comprehensive thinking by His reason.

Within God's intellectual faculty, the three functions of perception, understanding, and reason exist in oneness, but when they manifest themselves in human beings, they come to be differentiated into the sequential stages of perception, understanding, and reason.

Next, I will discuss the Inner Hyungsang. The Unification Principle says that “though the internal character [Sungsang] cannot be seen, it assumes a certain form....” This indicates that within the Sungsang there already exists an element of form, namely, the Inner Hyungsang. The Unification Principle also states that “the Hyungsang may be called a second Sungsang.” This means that the form within the mind (the Inner Hyungsang) appears as the external form (the Original Hyungsang).

When we see a flower, a bird, or a mountain, the images of what we see remain in our mind. From those images we derive ideas or concepts. In the case of human beings, the idea or concept of something appears in our mind only after we have experienced it. 4 God, however, already possessed ideas and concepts even before creating the universe. It is written in Genesis that when God said, “Let there be light,” light did appear, and when He said, “let the dry land appear,” dry land did appear. After God proclaimed that something should exist, “it was so” (Gen. 1:3-9, Rsv). This means that everything turned out exactly as God had conceived it or thought about it. Therefore, when God created the universe, He already had ideas and concepts,
and according to those ideas and concepts, He created the universe.

Ideas and concepts here are images, or representations, within the mind. Ideas are concrete representations of individual created beings, and concepts are representations of the common elements abstracted from many concrete things. Plato (427-347 B.C.) claimed that non-material ideas are the true reality. It can be said that Plato grasped the ideas and concepts within the Original Image.

Original laws refer to fundamental laws. Laws discovered by humans have diversity and some aspects that change with the times. Original laws, however, are absolute. The laws that exist within God are original laws. When original laws manifest themselves in the created world, they appear in two aspects, namely, the Sung sang aspect and the Hyungsang aspect. The Sung sang aspect refers to the norms in human society, such as ethics and morality; in contrast, the Hyungsang aspect refers to the laws of the natural world.

Moreover, God is a mathematical being. Within His Inner Hyungsang, God has mathematical content, such as an infinite number of mathematical values and formulas. Pythagoras (ca. 570-496 B.C.) considered numbers to be the root of the universe; thus, he was able to grasp the mathematical principles within the Original Image. Throughout history, scientists have discovered a great number of numerical formulas. Each of them has grasped the manifestation of some part of the mathematical nature that God possesses. Paul Dirac (1902- ), a British physicist who contributed to the formulation of quantum mechanics, said that God is a high level mathematician, and that one cannot but admit that God used high level mathematics in forming the universe. In this way, Dirac testified to the fact that God is indeed a mathematical being.

Edmond Husserl (1859-1938), founder of the phenomenological movement, spoke of the structure of pure consciousness. According to him, pure consciousness is consciousness from which our judgment concerning beings in the external world is suspended. Pure consciousness, he held, has a functional part and an objective part in other words, a thinking part and a part to be thought about. He called these two “noesis” and “noema”. These correspond to the Inner Sung sang and the Inner Hyungsang in Unification Thought.

Husserl dealt with human consciousness; but the reason for the existence of both a functional part and an objective part in human consciousness is that God's Sung sang is structured in that way, and human beings are created in the image of God.

2 The Original Hyungsang The original Hyungsang, or God's Hyungsang, is the aspect of God corresponding to body and the attribute of God that is the fundamental cause of the visible, material aspect of all created beings. Hyungsang corresponds to what is generally referred to as “matter.” It is the material that forms all created beings, and at the same time, it is the potential that can manifest itself in a limitless number of forms.

God's Hyungsang is the fundamental cause of the material aspect of human beings, animals, plants and minerals. In other words, the human body, the body of animals, and the materials of plants and minerals are manifestations of God's Hyungsang in different dimensions. The visible aspect of all created beings consists of matter and form, the essential cause of which is the fundamental matter and the potential for a limitless number of forms within God's Hyungsang. As mentioned earlier, the cause of these forms lies in the Inner Hyungsang.

What is the essence of matter? The ancient Greek philosophers called the root of all things, or the fundamental matter, Archi. Thales (ca. 624-546 B.C.), of the Miletus school, identified archi as water”; Anaximander (ca. 610-547 B.C.) called it apeiron, or the “limitless”; and Anaximenes (ca. 585-528 B. C.) said it was “air.” What Artaximander called apeiron could also be called chaotic, limitless matter.

Flercaitus (ca. 490-430 B.C.) identified archi as “fire”; Enipedocles considered it to be the four elements of fire, water, air, and soil; and Democritus (ca. 460-370 B. C.) thought of it as the fundamental particle that cannot be further divided, that is, the “atom”. On the other hand, the
Chinese, from ancient times, had regarded chi to be the origin of the universe. Chi is something that can be described as matter filling the universe. The theory of yin and yang, which originated with Tsou Yen (305-240 B.C.), explained that the Great Ultimate (Tai-chi) engendered yin and yang. Yin and yang, in turn, gave rise to the “four images,” namely, great yin, little yin, great yang, and little yang.

These four images produced the “eight trigrams” (Pa-kua), which, through interaction and multiplication, produced the universe. Later, the Great Ultimate was interpreted as being the fundamental monistic chi which engendered yin and yang. Thus, in the theory of yin and yang as well, the origin of the universe was considered to be chi.

According to modern physics, all matter is composed of atoms; atoms are composed of elementary particles; and elementary particles are made of energy. Hence, the essence of matter can be regarded as energy. From the viewpoint of Unification Thought, the essence of God's Hyungsang is a kind of energy.

That energy, however, is not the same as physical energy in the created world. It is energy in a state before it is phenomenalized as energy in the created world. The energy of God's Hyungsang can be called “pre-energy,” or “pre-matter,” in the sense that it can become matter. In any case, since the ultimate nature of matter is an object of study of science, we must rely on future developments in science for its clarification.

When, centering on purpose, the original Sung sang and the original Hyungsang (i.e., pre-energy) engage in give-and-receive action, energy, or force, is generated. (See the discussion on give-and-receive action in the section “File Structure of the Original Image” of this chapter.)

Depending on the different purposes, two kinds of energy may be generated, namely, acting energy (or acting force) and forming energy (or forming force). The acting energy is the force of God; it is called “Prime Force.” The Prime Force acts on all created beings and is manifested as the force that causes give-and-receive action between subject and object. As such, this force is called “Universal Prime Force.” On the other hand, forming energy forms the mass of particles in the created world. Matter (hyle), as mentioned by Aristotle, originally refers to pure material without any determination. Why, then, does Unification Thought call it “Hyungsang”; which, in Chinese characters, has the connotation of “form”? The reason is that Hyungsang has the potentiality to assume specific forms. This can be explained by taking water as an analogy. Water has no form of its own, but it can assume numerous forms depending on the container in which it is contained. Therefore, it can be said that water, though formless, has a limitless number of forms. Likewise, hyle is also formless, but it has the potential to manifest a limitless number of forms. For that reason, it is appropriate to call it “Hyungsang.” According to contemporary science, elementary particles are said to be formed of energy. To be specific, from a vacuum state without mass, elementary particles are engendered from energy. When, however, energy vibrates and engenders elementary particles from the vacuum state, the vibration of energy is not continuous but occurs at graded levels, or states. Just as there are scales in music, there are graded states in the vibration of energy, and as a result, there is a limit to the variety of elementary particles that can come into being. This implies that energy itself has a type of vibration scale, and therefore, a certain form.

Though invisible, energy already possesses a kind of form, and according to that form, the elementary particles come into being. In this sense, also, it is appropriate to use the term “Hyungsang” for matter.” The Difference Between Sung sang and Hyungsang At this point, the question of whether or not Sung sang and Hyungsang in the Original Image are essentially heterogeneous will be considered. If Sung sang and Hyungsang are essentially heterogeneous, then God must be viewed as a dualistic being. Unification Thought, however, does not regard Sung sang and Hyungsang as essentially heterogeneous. I will explain this point by using the states of water as an analogy.

Water and steam are quite different in their physical natures, but they are essentially identical in the sense that they are both made of the same molecules, namely, H 2 O. Water and steam only
differ in state, due to a difference in ratio between the kinetic energy (i.e., the repulsive force) and the molecular attraction (i.e., the attractive force) of the water molecules. Therefore, water and steam are not essentially heterogeneous.

Sungsang and Hyungsang can be thought of in the same way. Though the Sungsang fundamentally consists of mental elements, there are energetic elements in it as well—but in the Sungsang there are more mental elements than energetic elements. Similarly, Hyungsang consists fundamentally of energetic elements, but mental elements exist in it as well—and in the Hyungsang there are more energetic elements than mental elements. Thus, Sungsang and Hyungsang are not essentially heterogeneous; both have mental as well as energetic elements.

In the created world, Sungsang and Hyungsang are manifested as spirit (or mind) and matter (or body).

These are heterogeneous to each other, but still they have something in common. Hence, it can be said that in the mind there is an element of energy as well. For instance, if an electric impulse is applied to the nerve of a leg muscle removed from a frog, it is well known that the muscle will contract. But the mind, also, can move muscles, just as can physical energy (i.e., electric energy). This is an evidence that there is energy within the mind. Moreover, the fact that there are people who can move another person's body through hypnotism indicates that there is energy within the mind. Furthermore, as stated earlier, when energy emerges in the form of elementary particles, only those elementary particles that have specified kinds of regularity will appear. This indicates that, there is some Sungsang element inherent in energy itself.

Thus, there is some Hyungsang element in the Sungsang, and likewise there is some Sungsang element in the Hyungsang. In the Original Image, Sungsang and Hyungsang are united into one. They are essentially one and the same absolute attribute, from which is engendered the difference of Sungsang and Hyungsang.

When this absolute attribute is manifested in the created world through creation, it becomes two different elements. This is analogous to the drawing of straight lines in two different directions from a single point.

One of the lines, in this case, corresponds to Sungsang (or spirit), and the other corresponds to Hyungsang (or matter) (Fig. 1-1). Fig. 1-1. The difference between Sungsang and Hyungsang from the viewpoint of the Theory of Oneness.

It is written in the Bible that one can understand the invisible nature of God by observing created beings (Rom. 1:20). If we observe created beings, we will notice that they have the dual aspects of mind (spirit) and body (matter), of instinct and body, of life and body, and so on. From this we can infer that God, who is the causal being, is, likewise, of dual characteristics. In God, however, the dual characteristics are in oneness. In reference to this point, the Unification Principle states that “God is the subject who consists of the dual characteristics of Sungsang and Hyungsang.” 10 We call this viewpoint “Theory of Oneness,” or “Unification Theory.” 11 Let us now examine certain important points of Aristotle's view of substance and of Descartes' view of dualism. According to Aristotle (384-322 B. C.), substance consists of eidos (form) and hyle (matter). Eidos refers to the essence that makes a substance into what it is; and hyle refers to the material that forms the substance. Aristotle's eidos and hyle, which became two basic concepts in Western philosophy, correspond to Sungsang and Hyungsang in Unification Thought. There are, however, fundamental differences between the two views, as is shown in what follows.

According to Aristotle, when we trace eidos and hyle back to their ultimate origin, we arrive at “pure eidos” (or prime eidos) and “prime hyle.” Pure eidos, or God, is pure activity without any form; it is nothing but thinking itself. Thus, God was regarded as pure thinking, or the thinking of thinking. Prime hyle, however, was considered to be entirely independent of God. Hence, Aristotle's ontology was a kind of dualism. Also, in regarding prime hyle to be independent of
Incorporating Aristotle's thought into Christianity, Thomas Aquinas (1225-1274) considered pure eidos, or the thinking of thinking, to be God. As had Augustine (354-430) before him, Aquinas claimed that God created the world from nothing. God created everything, including hyle and since no element of hyle existed within God, Aquinas could not but affirm the doctrine of creatio ex nihilo ('creation from nothing'). The doctrine that matter comes from nothing, however, is unacceptable to modern science, which holds that the universe is made of energy.

Rene Descartes (1596-1650) held that God, spirit, and matter are three types of substance. He held that God's substance is absolutely one, but that in the created world, substance is dual, namely, spirit and matter (or mind and body). For him, spirit and matter are totally independent from each other, though each of them is dependent on God. Hence, Descartes proposed dualism. As a result, it became difficult for him, and for Western philosophy after that, to explain how spirit and matter can interact with each other.

The Flemish philosopher A. Geulincx (1624-1669), who succeeded Descartes in developing the doctrine of dualism, sought to solve the problem of how mind and body interact with each other by explaining that God mediates between the two. In other words, the occurrence of a mental state gives God the occasion to cause a physical action corresponding to it; and the occurrence of a physical state gives God the occasion to cause a mental state corresponding to it. That was the essence of occasionalism. This explanation, however, is an unacceptable expedient, which no one takes seriously now. The root of Descartes' problem was that he conceived of spirit and matter as totally heterogeneous entities.

Thus, the concepts of eidos (form) and hyle (matter), as well as spirit and matter, as grasped by Western thought, have presented difficult problems. It can be said that the Unification Thought concepts of Sungsang and Hyungsang have solved these difficult problems.

**B. Yang and Yin**

Since God is explained in the Unification Principle as a harmonious “subject consisting of the dual characteristics of Yang and Yin,” Yang and Yin are also dual characteristics in God, in addition to Sungsang and Hyungsang. Then, what relationship (to the dual characteristics of Sungsang and Hyungsang) have to the dual characteristics of Yang and Yin?

The Unification Principle explains that “God's essential positivity [Original Yang] and essential negativity [Original Yin] are the attributes of His essential character [Original Sungsang] and essential form [Original Hyungsang]. This means that God's Sungsang and Hyungsang each have the attributes of Yang characteristics as well as Yin characteristics. In other words, both the Sungsang and the Hyungsang of God have the potential to manifest Yang and Yin characteristics. Therefore, the dual characteristics of Yang and Yin are on a dimension different from that of the dual characteristics of Sungsang and Hyungsang. That is, within the Original Image, Sungsang and Hyungsang are primary attributes, whereas Yang and Yin are secondary attributes.

In the Sungsang, Yang and Yin are in the relationship of subject and object; and in the Hyungsang also, Yang and Yin are in the relationship of subject and object. (Concerning the relationship of subject and object, see Section III, “The Structure of the Original Image.”) In the human mind, the Yang of Sungsang appears as brightness, excitement, activeness, and so on; whereas the Yin of Sungsang appears its dullness, calmness, passiveness, and so on. The Yang of Hyungsang in the human body is manifested as protrusions, and the Yin of Hyungsang is manifested as recesses. Yang and Yin are manifested universally in the natural world such as light and dark, high and low, dynamic and static, strong and weak.

Why, then, do the attributes of Yang and Yin exist in addition to the attributes of Sungsang and Hyungsang? Yang and Yin exist in order to manifest change, harmony, and beauty in the creation. The higher a created being is, the more complex its shape is, assuming a convex and concave contour rather than a merely globular shape. The natural world displays many types of
changes, such as the variety of seasons, the rhythmic change of day and night, and the alternation of mountains and valleys in a landscape.

When such changes are harmonious, we experience beauty from them. Through change we can experience harmony in diversity, but none of that would be possible if beings had been created with only Sungsang and Hyungsang.

In Oriental philosophy it is held that all things are composed of Yang and Yin, and most of the arguments in Oriental philosophy concern Yang and Yin. Yet, Oriental philosophy contains ambiguous and unclear points in its conception of Yang and Yin. Sometimes it deals with Yang and Yin as substances; other times, as attributes. For instance, such substances as the sun, the male being, and the mountains, as well as such qualities as bright, hot, and high, are described as Yang; such substances as the moon, female beings, and valleys, as well as such qualities as dark, cold, and low, are described as Yin.

The characterization of Yang and Yin as substances, however, is not in agreement with Unification Thought, which views Yang and Yin merely as attributes. A man, for instance, is not regarded as all entity of Yang itself, nor is a woman regarded as an entity of Yin itself, man and woman are each entities with Sungsang and Hyungsang, where man assumes Yang characteristics and woman Yin characteristics. In other words, the male is an entity with Yang Sungsang and Yang Hyungsang, whereas the female is and entity with Yin Sungsang and Yin Hyungsang. Let us first consider the Hyungsang. In their Hyungsang aspect, both man and woman have Yang elements and Yin elements, but males have more Yang than Yin elements, and females have more Yin than Yang elements. This difference in the Hyungsang can be called a quantitative difference. In their Sungsang aspect also, both man and woman have Yang elements and Yin elements, but there is a qualitative difference between the type of Yang and Yin elements possessed by a male and the type of Yang and Yin elements possessed by a female. This point will be further discussed in “Ontology.” Western philosophy, up to the present, has discussed the concepts of eidos and hyle (or spirit and matter), but has had no concepts comparable to Yang and Yin. In contrast, Oriental philosophy has focused mostly on Yang and Yin. Oriental philosophy also has the concepts of Li and Chi, which correspond to spirit and matter, but it did not develop these concepts to the extent that they were developed in the idealism and materialism of Western philosophy. Generally speaking, it can be said that eidos and hyle in Western philosophy correspond to Sungsang and Hyungsang in Unification Thought, and that Yang and Yin in Oriental philosophy correspond to Yang and Yin in Unification Thought.

Western philosophy and Oriental philosophy each have a history of over 2,000 years; but these two philosophies, until now, have never been successfully united. In Unification Thought ontology, however, the Western theory of eidos and hyle and the Oriental theory of Yin and Yang are completely united as Sungsang-Hyungsang and Yang-Yin. This means that the ontologies forming the foundations of Oriental philosophy and Western philosophy can be united through the ontology of Unification Thought, and that, therefore, Oriental culture and Western culture can be united on the basis of Unification Thought. The culture established through the unity of Eastern and Western cultures can be called the unified culture. The unity of the dual characteristics of Sungsang and Hyungsang and the dual characteristics of Yang and Yin can be expressed in a diagram, as in Fig. 1-2.

Fig. 1-2. The Dual Characteristics of Sungsang and Hyungsang and Yang and Yin in the Original Image.

In the discussion above, I explained Sungsang-Hyungsang and Yang-Yin as contents of the “Divine Image.” Sungsang-Hyungsang and Yang-Yin together are also called the “Universal Image,” since these attributes of God appear universally in all created beings. Yet, every created being has an attribute that is peculiar to itself, in addition to the universal image. The peculiar
image comes from God's Individual Image. A discussion of God's Individual Image follows.

C. The Individual Image

The attribute of God that is causal to the peculiar attributes, or special features, inherent in each created being is called “Individual Image.” Created beings have their own special features; human beings, especially, have clearly distinguishable facial features, physical constitution, and personality.

From a biological perspective, human beings have different genes (or DNA), which exist in their chromosomes. Why is the DNA of each person different? Each person's DNA is different because the Individual Image, which exists within God, dwells in the chromosomes in the form for DNA. In creating human beings and all other creatures, God envisioned a form and nature peculiar to each created being. The peculiar form and nature exist as an idea in God's Inner Hyungsang. That idea is precisely what the Individual Image is. Accordingly, the Individual Image is located in the Inner Hyungsang of the Original Sungsang.

That each created being has its own unique features means that in each created being the Sungsang and Hyungsang are individualized, and the Yang and Yin are individualized. Hence, the Individual Image does not exist independently of the Universal Image; actually, the Individual Image is nothing but an individualized Universal Image.

What is the purpose of so many differences in peoples’ features and personalities? These differences exist in order to bring greater joy to God. God's intention was to obtain a special and unique kind of joy through each particular person. Of course, all beings in creation have their own unique character, but the character of other beings is not as clearly distinguishable as that of human beings. The reason is that human beings were created in a direct likeness to God, whereas the rest of creation was created in a symbolic likeness to God.

God's Individual Image manifested in a human being is that human being's individuality. Thus, human individuality is precious and should be respected absolutely. With regard to all things, their individuality originates from God as well and must be respected; but the preciousness of their individuality cannot be compared to the preciousness of human individuality. It is for this reason that the human being is the Lord of Dominion over all things.

Here the following question may arise: is it not true that the individuality of a person comes from his or her parents rather than from God? Though certain aspects of the parents are passed on to the children, not all of the unique characteristics of the parents are inherited. Moreover, people are born with new unique characteristics that their parents did not possess. One must conclude, therefore, that God creates human beings by using their parents' unique characteristics as the material, but also by following a unique idea envisioned in God's own Inner Hyungsang.

According to Thomas Aquinas, it is hyle that is the “principle of individuation” (principium individuationis). All things consist of eidos and hyle, but eidos is universal and not individuated. Hence, all things are individuated through hyle, according to Aquinas. Such a view, however, amounts to saying that individuality comes about by chance. Aquinas’ theory provides no philosophical basis for guaranteeing the absoluteness of human individuality.

In contrast, humanists start out by claiming that human individuality must be respected; but their claim is ambiguous because humanists, also, have failed to offer a philosophical basis for guaranteeing the absoluteness of human individuality. Communism, on the other hand, maintains that a human being is an animal that has evolved to a high degree and, at the same time, a product of the social environment. It also maintains that, as the environment changes, human beings must change as well. Therefore, for communists, human individuality is not that important; what is important is the social environment and social institutions. The occurrence of genocide during communist revolutions and of mass purges in post-revolutionary power struggles provides evidence for the claim that in communism there is no theoretical basis for
respecting human individuality.

In contrast, Unification Thought maintains that human individuality comes from God's Individual Image, and therefore is not determined by the environment. Undeniably, there are certain aspects of individuality that are influenced by the environment; nevertheless, the aspects that originate from God's Individual Image are primary, and those that are influenced by the environment are merely secondary. Hence, Unification Thought maintains that human individuality is absolute.

II. The Divine Character

While the aspect of form in God is called “Divine Image,” the aspect of function, or ability, is called “Divine Character.” In traditional theology, the natures of God are regarded as omniscience, omnipotence, omnipresence, eternity, unchangeability, supreme goodness, supreme beauty, supreme love, and so on. In Unification Thought, however, Heart, Logos, and Creativity are emphasized as the most important of the divine natures. Love is also one of the important divine natures, but love derives from Heart, which is its source. The natures of Heart, Logos, and Creativity will be discussed.

A. Heart

Heart, or Shimjung, is the core of the attributes of God. Heart is an emotional impulse to obtain joy—and true joy is obtained through love. Therefore, the emotional impulse to be joyful is one with the emotional impulse to seek to love. Accordingly, Heart is the “emotional impulse to obtain joy through love.” God's Heart is an irrepressible impulse. It is an irrepressible emotional force and desire that well up from within God. For that reason, an object for God to love was absolutely necessary. That is the very reason why God created the human being and all things. God created the human being as the object of His love; and in order to bring happiness to the human being, God created all things as the objects of the human being.

A person feels joy when he or she loves an object. If the object resembles the subject, the subject feels even greater joy. For this reason, God created the human being in His own likeness as His object of love; and in order to bring happiness to the human being, God created all things in the likeness of humankind, as the objects of the human being.

No religion or philosophy, until now, has been able adequately to explain the reason why God created the universe. Religious and philosophical discussions about God and the universe have usually just assumed God's creation as an established reality. For instance, Chinese philosophy, as set forth in the I Ching, explains that from the Great Ultimate (or Tai-chi) there came yin and yang, and yin and yang, in turn, gave rise to the “four images” of great and little yin and great and little yang. These four images produced the “eight trigrams” (pa-kua), which produced all things. Nevertheless, Chinese philosophy offers no explanation as to why Tai-chi engendered yin and yang and developed into the four images, the eight trigrams, and all things.

Similar remarks can be made with regard to Christian theology, where God is said to be omniscient and omnipotent. That God is omniscient and omnipotent does not mean that He would have to create anything; God might have remained silent and self-satisfied, doing absolutely nothing, and still be omniscient and omnipotent. Therefore, omniscience and omnipotence cannot be regarded as the motivation that drove God to create the universe. Furthermore, in Christianity the essence of God is regarded as love. The highest form of Christian love is agape, which is the self-sacrificial love manifested in Jesus' crucifixion. The purpose of that love was to save sinful humanity. Ultimately, then, agape cannot have been the reason why God created human beings and the universe.

Unless, however, the reason why God created humankind and the universe is clarified, it becomes quite difficult for us to be convinced of God's existence. This kind of ambiguity leaves room for atheism to arise. In fact, the claim has actually been made that, instead of God having
created the human being, it was the human being that created God—as Ludwig Feuerbach (1804-1872) proposed.

According to Feuerbach, the essential characteristics of the human being are reason, will, and love. Though a human being, as an individual, is finite, he or she seeks to attain perfection in thinking, desiring, and loving. Feuerbach concluded that perfect reason, perfect will, and perfect love are nothing but the essential nature of humankind. He referred to these essential characteristics as humankind's "species-essence" (Gallungswesen). 16 He then went on to assert that God is nothing but the objectification of the human species-essence, or the essence of humankind. A painter creates a painting by objectifying the concepts envisioned in the painter's mind. In the same way—Feuerbach argued—human beings worship the ideal of the human species which is within them, by objectifying it. 17 In other words, God did not create the human being; it was the human being that created God, according to Feuerbach.

When confronted with attacks like this, Christianity was unable to refute them satisfactorily. If Christians had clearly known the reason why God created humankind and the universe, they would have been able to refute Feuerbach's attack with confidence. But Christians did not possess that knowledge; hence, statements such as those by Feuerbach were allowed to stand, and in the soil of Feuerbach's atheism, Marxism found a place to grow. Through Unification Thought, however, such matters are clarified. Since God is a being of Heart, He could not but have created humankind as His object and the universe as the object of humankind, out of His irrepresible impulse to be joyful through love.

Since human beings were created in the likeness of God, they, also, have an emotional impulse to obtain joy through love. This is the impulse of Heart, which actually consists of two kinds of impulse, namely, one for joy and one for love. First, then, every human being has an impulse to be joyful. Those who seek to be rich, or gain power, or acquire knowledge—all of them do so because, through doing that, they want to become joyful. It is because of their impulse to seek joy that children desire to play with toys; and it is because of their impulse to seek spiritual joy that martyrs sacrifice their very existence in the physical body.

Accordingly, everyone has the impulse for joy. It is clear, however, that even if a person earns money, gains power, or acquires knowledge, the joy he or she obtains from those things will not last long. Then, how can one obtain true joy? The only way to obtain true joy is through love. More precisely, when a person engages in economic, political, or scholarly activity while at the same time loving others and being loved by others, he or she will obtain joy from the heart.

Love is the emotional force that the subject gives to the object. 18 Therefore, for the subject, the impulse is to love; and for the object, the impulse is to be loved. For instance, a child's impulse to seek to be loved is irrepresible. If that impulse is not satisfied, the child may even become rebellious or sick. The parents' impulse to love is irrepresible as well. There are numerous examples of parents that, when confronted by a dangerous situation involving their children, are ready to do anything they can to protect their children, in utter disregard for their own personal safety. The reason is that only through love can true joy be obtained.

In this way, the impulse toward joy is connected with the impulse toward love. Love, here, does not refer to secular, or self-centered love. Rather, it refers to true love, which is altruistic love centered on God. The joy obtained through secular love is relative and temporary, whereas the joy obtained through true love is absolute and eternal. True love seeks to give before receiving. The Japanese writer Takeo Arishima once said, "Love plunders without restraint!" — but the love he referred to is not true love. True love gives without restraint. True love tries to please the object first, for by so doing, one can obtain joy for oneself as well. God created human beings and poured limitless love upon them. God sought to be joyful by seeing how human beings themselves are joyful.

Heart is the core of the essence of God. To describe this figuratively, we could use the image of concentric circles, such that the innermost circle is Heart, around which there is Sungsang, and
the outermost circle is Hyungsang (Fig. 1-3). Since Heart exists within the Sungsang as the nucleus of the Sungsang, God's attributes remain the dual characteristics of Sungsang and Hyungsang. What, then, is the relationship between emotion and Heart? Emotion and Heart are both elements of the same emotional function, but Heart is causal and emotion resultant. We become joyful when the impulse of Heart is satisfied; but when it is not, we become depressed. This joy and depression are resultant emotions, or feelings, and these are what people usually refer to when they speak of emotions. Heart is the inner, causal emotion; whereas emotion in the Inner Sungsang (i.e., intellect, emotion, and will) is the outer, resultant emotion.

And what about the relationship between Heart and love? Both Heart and love are at the root of intellect, emotion, and will, but Heart is the emotional, impulsive force to seek joy, whereas love is the emotional force to connect the subject and the object. With the impulse of Heart as the motivation, an emotional force flows from the subject toward the object -- or from the object toward the subject. That emotional force is love. Therefore, Heart is the source of love, or the starting point of love.

In the intellect, emotion, and will of human beings, the faculty of intellect pursues learning, the faculty of emotion pursues art, and the faculty of will pursues ethics and morality. But since Heart is the core of the Sungsang, the faculties of intellect, emotion, and will should be centered on Heart. The purpose of Heart is to realize the purpose of creation, which is to build the Kingdom of Heaven on earth. In other words, everyone's activities should be conducted on the basis of Heart for the purpose of building the Kingdom of Heaven on earth.

God's creation was started with Heart as its motivation. Accordingly, in the Original Image give-and-receive action between the Original Sungsang and Original Hyungsang was performed centering on Heart. In this give-and-receive action, the impulsive force of Heart in the Original Sungsang was united with the energetic element of Original Hyungsang, and that unity manifested itself as the Prime Force. This Prime Force acts on all things and is manifested as the force that brings about give-and-receive action, which is called the Universal Prime Force. In human beings, it is manifested as the force to form reciprocal relationships among people, or the force of love.

Since religions and philosophy, until now, have not adequately explained that God is a being of Heart, they have not been able to clarify the reason why God created the world. In contrast, Unification Thought offers the “Heart Motivation Theory,” which explains the reason behind God's creation.

The Heart Motivation Theory strongly affirms the Creation Theory and gives us confidence in the existence of God as the Creator. The Heart Motivation Theory puts an end to the controversy between Creation Theory and Emanation Theory. Creation Theory asserts that God created the world, but leaves unclear God's motivation for creating it; besides, it has the additional problem of asserting that matter was created from nothing. On the other hand, Emanation Theory asserts that everything existed within God and flowed out from God; hence, this theory has blurred the distinction between God and the world and has led to pantheism. In contrast, the Heart Motivation Theory explains that all the causes of the world exist within God, but the world itself
did not flow out of God. God created the world motivated by Heart, engaging His own Sungsang and Hyungsang in give-and-receive action with each other.

We must now discuss the difference between God's love and the Christian concept of agape from the viewpoint of Unification Thought. What Unification Thought means by “God's love” is His love at the time of creation, which was full of hope and was the source of life. It is also the love embodied in the ideal of creation, which surely would have been realized if Adam and Eve had not fallen but had, instead, established a family centered on God.

In contrast, agape is God's self-sacrificing and encouraging love, which seeks to save fallen humankind.

The original purpose of Jesus' coming was to realize, on earth, God's original love. He was crucified, however, as a consequence of the disbelief in him of the people of his time. Accordingly, Jesus was not able to accomplish that ideal. Instead, he showed God's love as agape, so that he could lead fallen humankind back to God.

B. Logos

In the Gospel according to John, first chapter, it is written that “In the beginning was the Word, and the Word was with God, and the Word was God. he was in the beginning with God; all things were made through him, and without him was not anything made that was made” (John. 1: 1-3, Rsv). The meaning of this Biblical passage is that all things were created through God's Word. The Unification Principle is in agreement with this view and understands that God created the universe with His Word. Word, here, is the same as Logos. The identification of the Word with God is said to have been the expression of John, who had been influenced by Philo of Alexandria (ca. 25 B. C. - A. D. 40), who regarded Logos as the Second God. If the Word is identified with God, however, a problem arises. Hegel is a case in point: considering Idea, or Logos, to be God, Hegel described the creation of the universe as the self-development of Idea (or Logos). As a result, the personal aspect of God became excluded from his philosophy.

From the perspective of Unification Thought, Logos is the thinking of God as well as the Word uttered by God. Logos as the Word uttered by God is the conception, or blueprint, of each created being at the time of creation. Therefore, Logos is a multiplied entity (i.e., a created entity) that arose within God's mind.

When the Inner Sungsang and Inner Hyungsang engage in give-and-receive action, centering on the purpose of creation, there arises a conception, or a blueprint-and this is what we call Logos. As an example, let us suppose that God, centering on Heart, establishes the purpose of creating a bird, for the sake of human beings. In trying to realize this purpose, God engages in thinking by exercising His volitional and intellectual functions, especially His reason. He might ask Himself, "In what shape shall I make this bird?"

In what color? In what form and structure shall I make its wings? How shall I form its skeleton and flesh?" By proceeding this way, God comes to envision the image of a bird through associating various ideas within His Inner Hyungsang. This process leads to a tentative conception of the bird. At that point God's emotion comes into play, allowing Him to feel whether this or that aspect of the conception is good or bad.

If God feels that something in the conception of the bird is not good, He reconstructs the conception by again exercising the faculties of will and intellect. Through such a process, God finally completes His conception.

The Inner Sungsang consists of intellect, emotion, and will; on the other hand, the Inner Hyungsang consists of ideas, concepts, original laws, and mathematical principles. When the Inner Sungsang and the Inner Hyungsang engage in give-and-receive action and form a Logos, the elements that play especially important roles are reason in the Inner Sungsang and law in the Inner Hyungsang. Thus, if we focus on the special roles played by reason and law in the
formation of Logos, then Logos can be understood as the unity of reason and law, or “reason-law.” Since the universe is created through Logos, and since Logos is reason-law, within each created being there can always be found an element of reason and an element of law (or a mathematical element), and these two elements work in unity. Reason has the nature of freedom, since it is part of the functional aspect of the mind, whereas law appears as necessity. Thus, freedom and necessity are always united in the function of reason-law. In the human being, the function of reason operates in a relatively strong manner, whereas in other beings of nature, the function of reason is weak when compared with law, or necessity, which operates in a relatively strong manner.

Logos is reason-law, but it is also known as the “Law of the Universe,” or the “Way of Heaven.” Actually, the reason-law that is at work in the natural world could just as well be called simply “law”; this, however, does not mean that there is no freedom in the natural world.

It is said that the universe has been developing over the past 1520 billion years, but it is also true that there is a certain direction to the development of the universe. A certain system of planets (i.e., the solar system) came into being through a condensation in a primitive galaxy of a gaseous state, and in it the earth was formed. On earth, there appeared plants, animals, and finally human beings. What characteristics does this development of the universe have?

Concerning this question, the following viewpoints have been proposed. The first viewpoint is that the universe came to be what it is by accident, out of many possibilities. The second viewpoint is that the universe has been developing in a definite direction, and is doing so necessarily, according to natural laws.

The third viewpoint is that the universe has been developing autonomously in a definite direction, and is doing so by excluding many other possibilities.

Materialism would naturally opt either for the first or the second viewpoint. In contrast, Unification Thought definitely chooses the third viewpoint, since it affirms that the universe was created through reason-law. Unification Thought maintains that the direction of the development of the universe was determined through the function of reason on the basis of the operation of laws. According to Unification Thought, behind the universe there exists something called cosmic consciousness, which is the life of the universe; out of many different possibilities, the universe has been developing in a definite direction.

To elucidate this point further, let us consider the growth of a plant. A sprout comes out of a seed; a stem grows; branches and leaves come out; eventually flowers blossom, and the plant bears fruit. Life dwells within the seed-and through [lie operation of life, the plant comes to grow in a definite direction while adjusting itself to the environment and making various choices. Therefore, in the growth of a plant there is the operation not only of law, but also of reason, which is a mental element. In animals, the rational element is operating more strongly than in plants.

In human life, reason-law operates as the unity of freedom and ethical law. Human beings are to act according to free will while following certain laws. If these laws are not observed, family breakdown and social confusion will arise. The proper way for human beings to live is to act based on free will while observing ethical laws. In God, Logos is formed on the basis of Heart, and the purpose of Heart is to be fulfilled through love. Consequently, ethical laws exist for the purpose of actualizing love.

The Reverend Sun Myung Moon says that the universe is governed by the law of love. This means that the universe operates centering on the purpose of actualizing God's love. For example, the earth revolves around the sun through the function of universal gravity. In so doing, the earth maintains its existence, but at the same time it forms an environment in which human beings can live. Scientists, thus far, have generally focused only on laws; but the time has come for them to discover the element of reason, the aspect of purposefulness, and the law of love.
operating in the natural world.

C. Creativity

Creativity refers to the ability to create. Human beings have always striven to enrich their lives by developing new ideas and by producing new things. That is the expression of the function of creativity. God's Creativity, with which He created the universe, has been given to human beings.

Logos is formed in the Original Sungsang through the Inner Sungsang and the Inner Hyungsang engaging in give-and-receive action centering on purpose. A created being is formed through Logos and the Original Hyungsang engaging in give-and-receive action. Here, the ability to form a multiplied body by initiating give-and-receive action is none other than creativity. The give-and-receive action between the Inner Sungsang and the Inner Hyungsang in the Original Sungsang is called Inner Give-and-Receive Action, whereas the give-and-receive action between Logos and Hyungsang is called Outer Give-and-Receive Action. “Inner” and “outer,” in this case, are concepts centered on the Original Sung-sang. Creativity can be described as the ability to form Inner and Outer Four Position Bases by engaging in inner and outer give-and-receive actions. (A more complete explanation of give-and-receive action and four-position base will be given in the next section, “The Structure of the Original Image”). At the time of creation, give-and-receive action took place centering on purpose. But Heart lies behind purpose, since purpose is derived from Heart. Accordingly, God's Creativity is based on Heart.

When God created human beings, He endowed them with creativity. By doing so, He intended for human beings to exercise dominion over all things with their creativity. God's Creativity is based on Heart; therefore, only when human beings become perfected and inherit God's Heart, do they become qualified to inherit creativity from God completely. In other words, a person is qualified to have dominion over all things only when he or she grows to maturity, perfects his or her personality, forms a couple through marriage centering on God's love, and perfects his or her family. Human beings, however, have fallen, and therefore have failed to inherit God's Heart; therefore, the creativity they inherited from God has been incomplete and, moreover, has become a creative ability based on self-centered reason. That is why, up to now, hardly any human creative activity has had anything to do with God's love.

In its original meaning, creativity must be based on love. This means that, in order to control the natural world, science must be conducted on the basis of values. To date, however, values have been disregarded in the development of the sciences. As a result, while human life has become very convenient, the achievements of science have often come to be used for oppression, wars, and the destruction of nature, causing enormous damage to human beings and nature.

The Bible says, “The creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now” (Rom. 8:19-22, Rsv). This means that, because of the human fall, human beings have failed to manifest true creativity centered on love, having instead been cruel and destructive to nature, and that, therefore, things are in sorrow. When, however, human beings come to receive God's love and manifest true creativity, there will no longer be any cruelty or destruction of nature, and along with that, creation will cease to suffer. In that kind of world, the results of science will contribute only to the realization of happiness. Conservation movements today are popular, and the issue of creating unity between the sciences and values has come into focus. Such developments can be regarded as the manifestation of
people's effort to restore their lost original creativity.

III. The Structure of the Original Image

The structure of the Original Image refers to the interrelationships among the various attributes of God. Strictly speaking, the idea of a structure can apply only to the created world and is not appropriate for the description of God, who transcends time and space. Still, in order for us to understand God with our concepts, we cannot but use an analytical method. In other words, we can understand God only by relativizing Him. It is in this sense that God will be explained in terms of the concept of the “structure” of the Original Image.

There are other cases where we understand something invisible through the idea of a structure. When we speak of someone's mind, for instance, we sometimes refer to the mind as “broad” or “narrow.” We may also say that a certain individual's mind has a different kind of “structure.” These examples show that it is possible to understand the invisible mind by speaking of it as if it were a structured thing. In the same way, it is possible for us to obtain a certain understanding of God, who transcends time and space, by describing Him as if He were a spacio-temporal being with a certain structure.

A. Give-and-Receive Action and the Four-Position Base

When the Sungsang and Hyungsang of God form a reciprocal relationship, there occurs between them an action of giving and receiving certain elements or forces. This is called “give-and-receive action.” In a give-and-receive action, there is always a purpose; and when this action takes place, a definite result comes about. In God the center of give-and-receive action is either Heart or purpose; purpose is established by Heart. Heart is the source of love, and love is harmonious. Therefore, give-and-receive action in the Original Image is never confrontational or antagonistic. Rather, it is a harmonious action. In other words, the characteristic feature of give-and-receive action in God is harmony, smoothness, and peace.

When God's Sungsang and Hyungsang engage in give-and-receive action centering on Heart, they form a “harmonized body,” or “union.” Through this process, four positions come to be established, namely, the center (i.e., Heart), Sung-sang, Hyungsang, and the harmonized body (or union). The structure made up of these four positions is called the “four-position base.”

The four-position base is a spatial conception of the give-and-receive action between the dual characteristics of God, that is, the Sungsang and Hyungsang. In the creation of the universe, God's purpose is established in His Heart, and centering on that purpose, God's Sungsang and Hyungsang engage in give-and-receive action and give rise to a “new body,” or a “multiplied body.” This process gives rise to a four position base composed of purpose, Sungsang, Hyungsang, and the multiplied body (Fig. 1-4).

The relationship between the Sungsang and the Hyungsang is that of subject and object. The subject and the object are different in position: the subject is central, dynamic, active, creative, initiating, or extrovert in relation to the object; whereas the object is dependent, static, passive, conservative, responding, or introvert in relation to the subject. In short, the subject is in the position to exercise dominion, whereas the object is in the position to receive dominion. The exercise of dominion by the Sungsang means that as the Sungsang develops a certain concept, certain forms and qualities are given to the Hyungsang (pre-matter). The reception of dominion by the Hyungsang means that the Hyungsang, which has unlimited potentiality, assumes certain
forms and qualities in accordance with the activity of the Sungsang.

Fig. 1-4. Give-and-Receive Action and the Four-Position Base

In God, Yang and Yin engage in give-and-receive action as well. When God's Sungsang and Hyungsang engage in give-and-receive action centering on Heart and form a harmonized body, Yang and Yin, also, engage in give-and-receive action and form a harmonized body (i.e., a union). When the Sungsang and Hyungsang engage in give-and-receive action centering on purpose and give rise to a new entity, Yang and Yin affect the Sungsang and Hyungsang, giving variety and harmony to the process of creation. The relationship between Yang and Yin is that of subject and object, resembling that between Sungsang and Hyungsang.

B. Kinds of Four-Position Bases

In God, it is not only His Original Sungsang and Original Hyungsang that engage in give-and-receive action, forming a four-position base; God's Inner Sungsang and Inner Hyungsang engage in give-and-receive action as well, forming a four-position base. The give-and-receive action between God's Inner Sungsang and Inner Hyungsang is called “Inner Give-and-Receive Action,” and the four position base formed through that give-and-receive action is called “Inner Four-Position Base.” The give-and-receive action between God's Original Sungsang and Original Hyungsang is called, “Outer Give-and-Receive Action,” and the four-position base formed through that give-and-receive action is called “Outer Four-Position Base.” When give-and-receive action either between the Inner Sungsang and Inner Hyungsang or between the Original Sungsang and Original Hyungsang takes place centering on Heart, that give-and-receive action is static-and the result of it is a union, or a harmonized body. From this we can infer that God's attributes include absoluteness, harmony, and eternal unchangeability. Give-and-receive action can also take place centering on purpose, which is established in Heart. The give-and-receive action centering on purpose is dynamic and gives rise to a new entity, or a multiplied body. It is this give-and-receive action that enables all things to be created.

The give-and-receive action centering on Heart is called “Identity-Maintaining Give-and-Receive Action,” and the four-position base formed as a result of that action is called “Identity-Maintaining Four-Position Base.” The give-and-receive action centering on purpose is called “Developmental Give-and-Receive Action,” and the four-position base formed as a result of that action is called “Developmental Four-Position Base.” In summary, in God there are four kinds of four-position bases, as follows (Fig. 1-5): 1. The Inner Identity-Maintaining Four-Position Base: This base forms a union, or a harmonized body, through give-and-receive action between the Inner Sungsang
and Inner Hyungsang centering on Heart. This constitutes the internal structure of the Original Sungsang and indicates the absoluteness and unchangeability of God's Sungsang.

2. The Outer Identity-Maintaining Four-Position Base: This base forms a union, or a harmonized body, through give-and-receive action between God's Original Sungsang and the Original Hyungsang centering on Heart. This constitutes the internal structure of the Original Image and indicates the absoluteness, harmony, and eternal unchangeability of the Original Image, or God's attributes.

3. The Inner Developmental Four-Position Base: This base produces the Logos as a new body through give-and-receive action between the Inner Sungsang and the Inner Hyungsang centering on the purpose of creation. The purpose of creation is established on the basis of Heart. Accordingly, the Logos is based on Heart as well. This indicates the formation of a conception

Fig. 1-5 Four kinds of Four-Position Bases formed in the Original Image (or plan) within God's mind at the time of creation.

The Outer Developmental Four-Position Base: This base produces a new body through give-and-receive action between the Original Sungsang and the Original Hyungsang centering on the Purpose of Creation. In this case, the Sungsang is the same as the Logos produced as a new body through the inner give-and-receive action. The formation of a new body through give-and-receive action between the Original Sungsang and the Original Hyungsang relates to the creation
of all things. “Development” here refers to the emergence of a new body through give-and-receive action.

The four-position bases that enable God to exist eternally are the Inner Identity-Maintaining Four-Position Base and the Outer Identity-Maintaining Four-Position Base. These two bases combined are called the “Two-Stage Structure of the Original Image” (Fig. 1-6).

![Fig. 1-6 The Two-Stage Structure of the Original Image](image)

At the moment of a creative act, the Original Image becomes developmental, and the Inner Developmental Four-Position Base and the Outer Developmental Four-Position Base are formed. The formation of these two developmental four position bases enables the creation of a new being as a new body. Hence, these two developmental four-position bases combined are called the “Two-Stage Structure of Creation” (Fig. 1-7).

Further explanation of the two-stage structure of creation will now be added. The “new body” that is formed through give-and-receive action between the Inner Sungsang and Inner Hyungsang centering on purpose is the Logos. The Logos is God’s Word, that is, God’s thinking or plan. More precisely, the Logos is simply God’s Sungsang at the time of creation. In other words, the Sungsang (Original Sungsang) of God at the moment of creation becomes the Logos.

Next, the Original Sungsang (which, at this stage, is the Logos) engages in give-and-receive action with the Original Hyungsang, which is pre-energy. Through the activity of the Original Sungsang over the Original Hyungsang, God was able to generate energy and elementary particles. He then formed atoms by combining elementary particles; formed molecules by combining atoms; formed cells from atoms and molecules; and formed living organisms by causing the cells to multiply. All of these processes took place based on the Logos.

The Bible says that God created man from the dust of the earth. Dust here should be understood as energy; thus, God created each thing by combining energy according to His plan laid out in
the Logos.

Fig. 1-7 The Two-Stage Structure of Creation

Four kinds of four-position bases, similar to the four kinds within God, can be found in the created world also. It should be noted, however, that in the created world, both the identity-maintaining four-position base and the developmental four-position base are centered on purpose (whereas in God tile identity-maintaining four-position base is centered on Heart). Since all created beings are created with purpose, the very existence of a created being already contains purpose. For example, when husband and wife centering on the purpose of creation, love each other, become united, and maintain a harmonious family, they form an identity-maintaining four-position base. Furthermore, when husband and wife, centering on the purpose of creation, engage in a developmental give-and-receive action, such as giving birth to children, they form a developmental four-position base. The same pattern is followed throughout the created world—which shows that the center of all four-position bases in the created world is purpose. This purpose, of course, should be based on Heart (Love).

The purpose for which God created the universe was to create human beings in resemblance to the image of God, and to build, through them, the everlasting Kingdom of Heaven—a world of love, peace, trueness, goodness, and beauty. That was God’s supreme purpose. Furthermore, the purpose for which each thing in nature was created is such that it is subordinate to that supreme purpose. No matter how complex the phenomena and movements of the universe may be, the fundamental principles that bring them into existence are, quite simply, give-and-receive action and four position base. What caused the fallen world and fallen history to come about was that these fundamental principles stopped being able to operate. Therefore, through a proper application of those principles, we will find solutions for the problems of society, the world, and history.

C. Origin-Division-Union Action

While the four-position base represents a conception of the structure of the Original Image from the viewpoint of space, the “origin-division-union action,” or Chung-Boon-Hap action, is a conception of the Original Image from the viewpoint of time.

In the Original Image, the Original Sungsang and the Original Hyungsang engage in give-and-receive action, centering either on Heart or purpose, and form a union or a new body. When that takes place, the give-and-receive action can be regarded as occurring in three stages,
namely, the stage of Heart (or Purpose), which is the Origin (Chung); the stage of the Original Sungsang and Original Hyungsang, which is the Division (Boan); and the stage of either a united being or a new body, which is the Union (Hap). This is called Chung-Boon-Hap action. The Unification Principle states that “God is the absolute reality, the existing neutral center of the two essentialities; therefore, He is the reality of the number three.” This statement is a direct reference to Chung-Boon-Hap action.

The reality of God transcends time and space; but, as we did in the four-position base, where we relativized God in terms of space, we can now relativize God in terms of time. The Chung-Boon-Hap Action, which passes through a time-dimensional process of three stages, is a phenomenon of the created world; nevertheless, the prototype for this action exists in God, just as, with regard to the four-position base, there are the inner, the outer, the identity-maintaining, and the developmental types, likewise, with regard to Chung-Boon-Hap action, there are the inner, the outer, the identity-maintaining, and the developmental types. In God, the Origin (Chung) of the identity-maintaining Chung-Boon-Hap action is Heart, and the Origin (Chung) of the developmental Chung-Boon-Hap Action is Purpose. In created beings, however, the Origin (Chung) of both the identity-maintaining and the developmental Chung-Boon-Hap actions is Purpose. (As noted earlier, however, behind Purpose there is Heart.) This is the same as in the case of the four-position base. Furthermore, the identity-maintaining Chung-Boon-Hap action is also called “Completion Chung-Boon-Hap Action,” in the sense that it is an action that is complete in itself, for the time being.

D. Oneness in the Structure of the Original Image

Thus far, the structure of the Original Image has been discussed in a figurative sense, namely, from the perspective of time and space. This, however, does not mean that in actuality there is spatial expansion or temporal order (i.e., structure) within God. In truth, the Original Image exists in absolute oneness both from the perspective of time and from the perspective of space. This is what is meant by the “oneness of the structure of the Original Image.” That there is no space in the Original Image means that in God there is no front or back, no right or left, no up or down, no far or near. What exists in God is an infinite “here” -- that is, everything in God is “here.” Likewise, there is no time in the Original Image, which means that in God there is no past, or present, or future, and no before or after. In the world of God, everything exists in an eternal “now” -- that is, it is always “now.” In this way, the structure of the Original Image exists in absolute oneness both in time and in space.

The structure of the Original Image exists in oneness in the world transcending time and space. This can be compared to a roll of motion-picture film. The roll of film can be said to hold the details of a story in a way that transcends time and space. When projected onto the space of a screen, the images are developed according to a time sequence, and the story unfolds as if it were reality. God's creation can be thought of in a similar way. As God's plan was developed on the screen of time and space, the universe appeared; eventually, plants appeared on earth, then animals, and finally human beings.

I have thus far made use of temporal and spatial terms, for convenience, in explaining our understanding of God.

Even though no such differentiated structures actually exist in God, still the give-and-receive action within God is manifested spatially and temporally in the phenomenal world in the form of the four-position base and the Chung-Boon-Hap action. Accordingly, these structures can be understood to exist in oneness within the Original Image, and they are the prototypes for such structures in the created world.

IV. Traditional Ontology and Unification Thought

In a thought system, the perspective on the origin of the universe constitutes the basis of that
thought system. This is what is meant by “ontology.” Moreover, the way one deals with the problems of the real world is generally determined by one's ontology. Let us explain this point by giving several examples.

**A. The View of God in Augustine and Thomas Aquinas**

Affirming that God is a spirit, Augustine claimed that God produced matter from nothing and created the world. Thomas Aquinas inherited Aristotle's principle of matter and form and regarded God as "pure form," which has no matter. Like Augustine, Aquinas maintained that God created the world from nothing.

How does this understanding of God relate to actual problems? Since these views regard the spirit as primary and matter as secondary, there developed the tendency to neglect the physical world and to attach importance only to the spiritual world. This resulted in the view that the only thing that is important is salvation in the world after death. Nevertheless, matter is necessary in actual life; hence, Christian life has remained in the contradictory state of pursuing material goods in actual life while holding material things in little regard in the realm of their faith. As a result, Christian theology has failed to provide solutions to actual problems.

**B. Li-Chi Theory**

During the Sung dynasty, the Neo-Confucianist Chou Tun-i (Chou Lien-Hsi, 1017-1073) asserted that the origin of the universe is the Great Ultimate (or Tai-cht). Chang Tsai (Chang I-Mng-ch’rl, 1020-1077) called it the Ultimate Vacuity (or Tai-hsu). Both spoke of chi as the unity of yin and yang. Since Chi can generally be equated with matter, those theories were close to materialism.

In contrast, the Li-Chi Theory advocated by Ch'eng I (Ch'eng Ich'tran, 1033-1107) stated that all things are composed of Li and chi. This theory was perfected by Chu Hsi (1130-1200). Li was seen as an intangible substance existing behind phenomena, and chi was matter. Chu Hsi asserted that Li was more essential than chi, and that Li was not only the law of heaven and earth but also the law within humanity.

Accordingly, Li saw the law followed by heaven and earth and the ethical laws of human society are manifestations of the one and same.

Daily life based on this thought system was intended to maintain harmony and to live in accordance with the law of heaven and earth. Eventually, people came to focus on maintaining order and observing social ethics. Moreover, since everything was attributed to law, people became prone to take a bystander's attitude with regard to change and crisis in nature and society. Such people became unlikely to opt for a created and subjective way of life leading to dominion over nature and development of society. As a result, those who live by Li-Chi theory were not able to deal effectively with actual problems.

**C. Hegel's Absolute Spirit**

According to G. F. Hegel (1770-1831), the origin of the universe is God, who is the Absolute Spirit. In Hegel's view, Logos, or Notion, which is God's thought, develops through contradiction. When Notion reaches the level of Idea, it alienates itself (or negates itself) to become Nature. Through the human being, Idea recovers itself, and finally the Absolute Spirit is actualized. Hegel regarded human history as the process whereby Logos actualizes itself, and he maintained that human society, through the actualization of a rational state, would ultimately take on a rational form in which freedom would be realized to the highest degree.

Therefore, in Hegel's philosophy, the self-actualization of Logos would naturally bring a rational form to the world. Hegel maintained that the rational state would be actualized in Prussia. That led him to believe that the existing state (Prussia) could not but become the rational state. Furthermore, Hegel's view that nature is a form of otherness of Idea, could be regarded as a type
of pantheism, 22 which had the potential to be transformed into atheistic humanism or materialism. In addition, Hegel's perspective would also provide a foundation for the rise of the theories of struggle, such as Marxism, since it regards contradiction as the impetus for development. In other words, Hegel's philosophy failed to solve the actual problems of Prussian society; instead, it provided the basis for the appearance of atheistic philosophies, such as Marxism.

D. Schopenhauer's Blind Will

Schopenhauer (1788-1860), in opposition to Hegel's rationalism, asserted that the essence of the world is irrational. In his view, the essence of the world is the will working blindly, without any purpose, which he called "blind will to life" (blinder Wille von Leben). The human being is moved by this blind will to life, and is forced to live merely for the sake of living. Human beings live without any kind of satisfaction, always seeking after something. Satisfaction and happiness are merely temporary experiences; what exists in reality is only dissatisfaction and pain. He regarded this world essentially as a "world of pain." What arises from the thought of Schopenhauer is pessimism. He preached salvation from the world of pain through artistic contemplation and religious aestheticism; nevertheless, what he offered was no more than a theory of escape from reality hardly a solution to actual problems.

E. Nietzsche's Will to Power

In contrast to Schopenhauer, who assumed a pessimistic attitude toward life and said that the essence of the world is the blind will to life, Friedrich W. Nietzsche (1848-1900) stated that the essence of the world is the "will to power" (Wille zum Macht), assuming an attitude of thoroughly affirming life. According to Nietzsche, the will to seek to be strong, to control, is the essence of the activity of life. He established the concept of the “Superman” (Obermensch) as an ideal image embodying the will to power, and asserted that the human being must endure any fate and must be ready to suffer any pain in life while aiming to achieve the status of a superman. In addition, Nietzsche radically denied Christianity and proclaimed that God was dead. He asserted that Christian morality sympathizes with the weak and opposes the essence of life and is, in effect, slave morality.

Consequently, Nietzsche's views represent a denial of all the traditional views of value. Furthermore, his concept of the will to power led to the adoption of force as a way to solve actual problems. Hitler and Mussolini would later take advantage of Nietzsche's thought as a means to maintain power. In a nutshell, Nietzsche, also, failed to solve actual problems.

F. Marx's Materialism

Karl Marx (1818-1883) asserted that the essence of the world is material and that the world develops through the struggle of opposites, or contradictory elements. Social transformation, according to Marx, cannot be accomplished by means of religion or politics, but only through class struggle violently changing the material relations of production (i.e., the economic system).

The human being was field to be a class being, belonging either to the ruling class or to the ruled class. A person was recognized to have value only when he or she participates in revolutionary activity by joining the struggle on the side of the ruled class (i.e., the proletariat). Marx's ideas contained no value perspective that would respect an individual's personality as something absolute. This is why Marxists have been able, without any guilt of conscience, to carry out massive massacres of those people who were of no utility value to the revolution or who opposed the revolution.

G. The Ontology of Unification Thought

As we have seen from the previous discussion, the way one understands the origin of the
universe and the attributes of God determines the way one understands the essence of the human being and the nature of society and this determines the methods to be used in solving the actual problems of human life and society. Logically, then, obtaining a correct view of God, or a correct ontology, can lead to a correct and fundamental solution of the actual problems of human life and society.

According to the ontology of Unification Thought, namely, the Theory of the Original Image, the core of the attributes of God is Heart. Within the Original Sungsang, centering on Heart, the Inner Sungsang (i.e., intellect, emotion, and will) and the Inner Hyungsang (i.e., ideas, concepts, etc.) engage in give-and-receive action; likewise the Original Sungsang and the Original Hyungsang (pre-matter), also engage in give-and-receive action. That is how God exists. When Purpose is established by Heart, give-and-receive action becomes developmental, and creation takes place.

Traditional ontologies are centered on reason, or on will, or on an idea, or on matter itself. Moreover, some traditional ontologies are monistic (asserting either that the spirit alone is substantial or that matter alone is substantial), whereas others are dualistic (asserting that spirit and matter are substances that are mutually independent from each other), and so forth. From the perspective of Unification Thought, it can be said that traditional ontologies have not succeeded in correctly understanding the reality of God’s attributes and the relationships among those attributes.

In contrast, the Theory of the Original Image of Unification Thought explains that the purpose for which God created the world is to build the Kingdom of Heaven a world of love, trueness, goodness, and beauty and also that the faculties of intellect, emotion, and will, as well as ideas and matter, must all contribute to the attainment of that purpose.
CHAPTER 2: ONTOLOGY

Ontology is a theory concerning the beings created by God. It deals with such topics as the basic, common attributes of created beings, and attempts to describe how these beings exist and act. Hence, the purview of the field of ontology includes all created beings. Since the human being is the lord of dominion over all things arid occupies a position different from that of other things, the human being will be discussed in a chapter apart, namely, “Theory of Original Human Nature.” From the above we can note that, whereas the theory of the Original Image deals with God, ontology in Unification Thought deals primarily with things.

In other words, Unification ontology is a theory that supports the theory of the Original Image. Further, the theory of the Original Image is a deductive theory based on the Unification Principle. It is in ontology, however, that we can ascertain whether or not the attributes of God explained in the theory of the Original Image are actually manifested in all things and, if so, how they are manifested. If it can be shown that the attributes of God are universally manifested in all things, then the truthfulness of the theory of the Original Image becomes ascertained. Hence, ontology, which deals with the attributes of all things, can be described as a theory that confirms, in visible terms, the attributes of the invisible God.

Natural sciences, which deal with things, have made rapid progress. Yet, in most cases, scientists have been observing the natural world from a purely objective point of view, without any consideration of God. In the present discussion of ontology, however, I will attempt to show that the achievements of the natural sciences have become the very bases upon which the theories concerning God can be validated.

According to the Unification Principle, human beings were created in the image of God, and all things were created in the likeness of the human being. Prior to creating the universe, God first envisioned the image of the human being, which resembles God's own image. Then, using the human image as the prototype, and in likeness to it, God formed the idea of the various things of creation. This is called “creation by resemblance.” Because of the Human Fall, however, human beings and societies lost their original nature and became chaotic, even though the things themselves have remained as originally created. For this reason, no matter how much we may observe the actual human beings and societies, we will never find in them the way to solve their problems. That is why many saints and sages of the past have sought to understand the way for people to live by observing the natural world, and having obtained an intuitive understanding of the way of life, they spread their teachings. They were unable, however, to clarify why it is possible to obtain, from the natural world, the truth for people and society. They obtained only a merely intuitive realization of the truth.

Unification Thought maintains that, since all things were created in the likeness of human beings, it is possible to know about the original features of human beings and society through observing the natural world. In the theory of the Original Image, it was explained that the correct understanding of God is the key to solving the problems of individuals and society. If the correct understanding of God's attributes is the first standard for solving problems, the correct understanding of the attributes of all things becomes the second standard. Ontology, therefore, is needed also for solving the problems of the real world and for building the original ideal society.

In the present study of ontology, existing beings will be dealt with from two separate aspects, namely, the aspect of image of existence and the aspect of mode of existence. Image of existence refers to the image of existing beings, namely, the attributes that existing beings possess. Mode of existence refers to the motion of existing beings.

Let us first discuss the image of existence. This discussion includes the topics of the individual truth body and the connected body. “Individual truth body” refers to the image of existence of a being considered independently, that is, without regard to its relationships to other beings. In actuality, however, all beings (i.e., existing beings) have mutual relationships with one another.
When a being is seen in its relationships with other beings, the image of existence of that being is called a “connected body.” Since all existing beings were created in the likeness of God, the image of existence of each being resembles the Divine Image. The Divine Image includes the universal image and the individual image. This is why a being that has both a universal image and an individual image in the likeness of the Original Image is called an individual truth body. At this point I will discuss the universal image of an individual truth body, namely, its Sungsang-Hyungsang and Yang-Yin.

I. The Universal Image of the Individual Truth Body

A. Sungsang and Hyungsang

Every created being has the same attributes as those of the Original Image, namely, the dual aspects of Sungsang and Hyungsang.

Sungsang refers to the invisible, immaterial aspects of created beings, such as faculties and nature. Hyungsang refers to the visible aspects of created beings, such as mass, structure, and shape. In minerals, the Sungsang is physico-chemical function, and the Hyungsang is mass, structure, shape, and so on, composed of atoms and molecules.

Plants have their own peculiar Sungsang and Hyungsang. The Sungsang peculiar to plants is life, and the Hyungsang peculiar to plants is their cells and tissues, which compose their structure and shape — in other words, the body of the plant. Life is consciousness latent within the body, and it possesses purposefulness and directiveness. The function of life is the ability of a being to grow while maintaining control over itself. Therefore, it can be said that life has autonomy. While plants possess the Sungsang and Hyungsang that are peculiar to them, they also contain the elements of Sungsang and Hyungsang of the level of minerals. In other worlds, plants contain mineral matter.

In animals, there are aspects of Sungsang and Hyungsang that are peculiar to animals and exist on a level higher than that of plants. The Sungsang peculiar to animals is instinct, and the Hyungsang peculiar to animals comprises sense organs and nerves. Animals, also, have mineral matter, which contains the Sungsang and Hyungsang of the mineral level. In addition, animals also have the plant-level Sungsang and Hyungsang, all the cells and tissues of the animals live on this level.

The human being is a two-fold being of spirit person and physical person. Therefore, the Sungsang and Hyungsang of human beings are unique and of a higher level than those of the animals. The Sungsang unique to human beings is the “spirit mind,” which is the mind of the spirit person, and the Hyungsang unique to human beings is the physical mind, which is the mind of the physical person. As it happens, mineral matter is contained in the physical body; in this sense, the human being has mineral-level Sungsang and Hyungsang as well. The human being is made of cells and tissues, and therefore, has the plant-level Sungsang and Hyungsang as well. Like the animals, the human being has sense organs and nerves, and hence the Sungsang and Hyungsang corresponding to animals. Tile animal-level Sungsang in human beings, namely, the instinctive mind, is called “physical mind.” While the spirit mind pursues the values of trueness, goodness, and beauty, the physical mind pursues a life of food, clothing, shelter, and sex. That which is called the “human mind” is a combination of the spirit mind and the physical mind.

Let us now discuss the physical person and the spirit person of a human being. The physical person consists of tile same elements as those of the natural world and has a certain period of time for its existence. In contrast, the spirit person is made of spiritual elements, which cannot be perceived with our physical senses; yet, the spirit person has an appearance no different from that of the physical person. When the physical person dies, the spirit person discards it — much in the same way as we take off an article of clothing when we no longer need it. And having
discarded the physical person, the spirit person goes on to the spirit world, where it lives forever. The spirit person is composed of the dual characteristics of Sungsang and Hyungsang. The Sungsang of the spirit person is the spirit mind, and its Hyungsang is the spirit body. The sensibilities of the spirit person are nurtured in a mutual relationship with the physical person.

Therefore, if an individual dies after having practised God's love to a sufficient degree during life on earth, that individual's spirit person will lead a life of joy filled with love in the spirit world. In contrast, those who commit evil acts on earth cannot but meet a life of suffering after death. In the physical person, the Sungsang is the physical mind, and the Hyungsang is the physical body.

Thus, human beings possess the Sungsangs and Hyungsangs of minerals, plants, and animals; in addition, they possess a Sungsang and Hyungsang of an even higher level. When seen in this way, the human being can be regarded as the integration of all things, or the microcosm of the universe. From the above explanation, it becomes clear that, as the level of existing beings becomes higher from minerals to plants, animals, and human beings -- the Sungsang and Hyungsang become more substantial by layers. This is called “layered structure of Sungsang and Hyungsang in existing beings” and is illustrated in Fig. 2-1.

It must be noted that human beings were not created simply by accumulating the respective Sungsangs and Hyungsangs peculiar to minerals, plants, and animals, and then adding to them the Sungsang and Hyungsang unique to human beings. In the process of creation, God first formed the idea of a human being as a being of united Sungsang and Hyungsang. He formed the idea of animals, plants, and minerals by lowering the dimensions of, and subtracting specific elements from, the Sungsang and Hyungsang of human beings. In the actual act of creation, however, God followed the reverse order -- that is, He created minerals first, then plants, animals, and finally human beings. Therefore, from the viewpoint of the results, it would appear that the human Sungsang and Hyungsang were made by accumulating the layers of the Sungsangs and Hyungsangs unique to minerals, plants, and animals but this is just a matter of appearance.

That the human Sungsang and Hyungsang possesses a layered structure (See Fig. 2-1) has two important consequences: First, this layered structure implies that there is continuity among the various layers within the Sungsang. Specifically, the human mind, though it is made of spirit mind and physical mind, possesses continuity between these two minds; hence, a human being can control the physical mind through the spirit mind. Furthermore, the human mind is connected with life, or autonomy. Even though, through the conscious mind, one cannot usually control the autonomous nerves, yet it is well known that such control becomes possible through training. Yoga practitioners, for example, can, through meditation, change the pace of their heartbeats or even altogether halt the pulsation of the heart. In addition, the human mind is connected with the Sungsang of minerals within the body. Also, the human mind is externally connected with the Sungsang of plants and animals. It is also known that human beings can
influence Minerals (i.e., matter) outside themselves without using physical means.

In addition, it is said that animals, plants, and minerals respond to the human mind. That animals respond to the human mind is well known, but now it has come to be known that plants, also, respond to the human mind. Furthermore, it has been reported that there may exist perceptive ability even in the realms of minerals and elementary particles. Secondly, the layered structure of the human Sungsang and Hyungsang provides important suggestions with regard to the question of life.

Theists and atheists have continually argued about the existence or non-existence of God, but in modern times, after the development of natural sciences, those who deny the existence of God (the atheists) have, in many respects, stood in a position of advantage. Based on natural science, which cannot prove the existence of God, atheists have asserted that God does not exist; nevertheless, in view of the question of life, not even atheists have been able to deny the existence of God with complete confidence. The reason is that they have not been able scientifically to explain the origin of life. Hence, the question of life has become the sole foothold on which theism can base its position. Today, however, that foothold is being threatened by
Then, can scientists, indeed, create life? According to contemporary biology, the DNA (deoxyribonucleic acid) contained in the chromosomes of a cell contains four kinds of nitrogenous bases, namely, adenine, guanine, cytosine, and thymine. The arrangements of these four kinds of bases form the genetic information of a cell, which can be called the blueprint of a living organism. The structure and functions of a living organism are determined by this genetic information. Therefore, it can be said that living things, ultimately, are made through the DNA. But scientists today have become able to synthesize the DNA. Therefore, materialists have come to conclude that God is quite unnecessary to explain the phenomena of life.

But is the synthesizing of the DNA by scientists the same as the creation of life? From the viewpoint of Unification Thought, the answer is no. Even if scientists can synthesize the DNA, they will merely have succeeded in producing the Hyungsang aspect of life phenomena. Life, properly speaking, is the Sungsang aspect of life phenomena. Therefore, what scientists have become able to produce is not life itself, but simply the carrier of life.

Figuratively, this point may be elucidated by using radio. A radio receiver is a device that converts electromagnetic waves into sound waves. It seizes the electromagnetic waves coming from a broadcasting station and converts them into sound waves. Therefore, the fact that scientists have created a radio does not mean that they have created sound. Likewise, the fact that scientists have produced the DNA does not mean they have produced life itself, it means, simply, that they have produced a device that is capable of carrying life.

The universe is a life field; it is filled with life. Life originates from God's Sungsang. When there is a device that is capable of seizing life, then, and only then, can life appear. What corresponds to that device is precisely the special molecules called DNA. Such a conclusion can be drawn from the layered structure of the Sungsang and Hyungsang.

**B. Yang and Yin**

We shall now discuss the yang and yin characteristics of the individual truth body. As stated in the theory of the Original Image, yang and yin are attributes of the Sungsang and Hyungsang. This means that there are yang-yin characteristics in the Sungsang and yang-yin characteristics in the Hyungsang.

Let us first deal with the yang-yin characteristics of the human Sungsang and Hyungsang. The human Sungsang is the mind, which possesses the faculties of intellect, emotion, and will. There are yang aspects and yin aspects in each of the faculties of the mind (i.e., intellect, emotion, and will). The yang aspects of the intellect are clearness, good memory, power of recall, distinctness, wittiness, and so.

The yin aspects of the intellect are vagueness, forgetfulness, power to absorb in memory, unclear ideas, seriousness, and so on. The yang aspects of emotion are pleasantness, loudness, joy, excitement, and so on. And the yin aspects of emotion are unpleasantness, quietness, sorrow, composure, and so on. The yang aspects of the will are activeness, aggressiveness, creativeness, carefreeness, and so on. And the yin aspects of the will are passiveness, embracing nature, conservativeness, carefulness, and so on.

With regard to the Hyungsang, or the physical body, protuberant parts, protrusions, convex parts, the front side, and so on, are the yang aspects; whereas sunken part,, orifices, concave parts, the back side, and so on, are the yin aspects. The details of these points can be arranged
as in Fig. 2-2.

Table 1:

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<thead>
<tr>
<th></th>
<th>Yang</th>
<th>Yin</th>
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<tbody>
<tr>
<td><strong>Sungsang</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Intellct</strong></td>
<td>Clearness, Good Memory, Power</td>
<td>Vagueness, Forgetfulness, Power</td>
</tr>
<tr>
<td></td>
<td>of Recall, Distinctness, Wittiness to Absorb in Memory, Unclear</td>
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<td></td>
<td></td>
<td>Ideas, Seriousness</td>
</tr>
<tr>
<td><strong>Emotion</strong></td>
<td>Pleasantness, Loudness, Joy,</td>
<td>Unpleasantness, Quietness, Sor-</td>
</tr>
<tr>
<td></td>
<td>Excitement</td>
<td>row, Composure</td>
</tr>
<tr>
<td><strong>Will</strong></td>
<td>Activeness, Aggressiveness, Crea-</td>
<td>Passiveness, Embracing Nature,</td>
</tr>
<tr>
<td></td>
<td>tiveness, Carefreeness</td>
<td>Conservativeness, Carefulness</td>
</tr>
<tr>
<td><strong>Hyungsang</strong></td>
<td>Protuberant Parts, Protrusions,</td>
<td>Sunken Parts, Orifices, Concave</td>
</tr>
<tr>
<td></td>
<td>Convex Parts, Front Side</td>
<td>Parts, Back Side</td>
</tr>
</tbody>
</table>

**Fig. 2-2 Yang and Yin as Attributes of the Human Sungsang and Hyungsang**

In a similar way, in animals, plants, and minerals there are yang and yin in the Sungsang as well as yang and yin in the Hyungsang. Animals sometimes behave actively and sometimes do not. Plants sometimes grow and sometimes do not; sometimes plants open their flowers, and sometimes they close them. In minerals, physico-chemical functions sometimes proceed intensely and other times do not.

Those are yang and yin characteristics of the Sungsang. As for the yang and yin characteristics of the Hyungsang, these are protuberances and orifices, bulges and hollows, front and back, light and dark, strong and weak, pure and impure, hot and cold, day and night, summer and winter, heaven and earth, mountain and valley, and so forth.

Thus far I have explained yang and yin in the Sungsang and Hyungsang of individual truth bodies, whereby yang and yin are the attributes of Sungsang and of Hyungsang. Besides, at each one of the levels of human beings, animals, plants, and minerals, we can find a yang substantial being and a yin substantial being. These are man and woman in human beings, male and female in animals, stamen and pistil in plants, cation and anion in minerals, and protons and electrons in atoms. It has been said that there are male and female even in single-cell bacteria. 5 As stated earlier, the Sungsang and Hyungsang of human beings each possess the attributes of yang and yin. This applies both to man and to woman. Then, what kind of difference is there between man and woman?

In the Hyungsang, man and woman are clearly different from each other; as is evident from the difference that exists in tile chromosomes within their cells. Man's body has more yang elements than woman's, and woman's body has more yin elements than man's. With regard to the Hyungsang, the difference between man and woman is a quantitative difference.

In contrast, the difference between man and woman with regard to the Sungsang (i.e., intellect, emotion, and will) is a qualitative difference. As explained earlier, both man and woman have yang and yin in the intellect, yang and yin in the emotion, and yang and yin in tile will. There are, however, qualitative differences between man and woman with regard to yang and yin. For example, men and women are different in their expression of joy, which is a yang aspect of emotion, and they are also different in their expression of sorrow, which is a yin aspect of emotion. Figuratively speaking, this difference can be compared to that of vocal music. In the high vocal ranges, tenor (male) and soprano (female) correspond to yang; in the low vocal ranges, bass (male) and alto (female) correspond to yin. In each of these cases, there is a qualitative difference. As shown through this comparison, tile difference between yang and yin
in the Sung sang is a qualitative difference, and therefore, masculinity appears in man and femininity appears in woman.

Let us now examine how the functions of yang and yin operated in the process of the creation of the universe. We can compare the creation of the universe to the playing of a symphony. That is, it can be said that God has been playing a grand symphony entitled “The Creation of Heaven and Earth.” God started with the “Big Bang,” and then created the galaxies, the solar system, and the earth. On earth, He created plants, animals, and finally human beings. In the playing of a symphony, various yangs and yins are operating, such as high and low tones, strong and weak sounds, long and short sounds, as well as yang instruments and yin instruments. In a similar way, in the process of the creation of the universe, various yangs and yins are considered to have been at work.

In our galaxy there are about 200 billion stars, which are arranged in a spiral. The areas of the galaxy where the stars are in dense concentration are yang, and the areas where the stars are sparse are yin. On earth, lands and oceans were formed; the land is yang, and the ocean is yin. Mountain and valley, day and night, morning and evening, summer and winter, and so forth, are all expressions of yang and yin. Through the various yangs and yins operating in this way, the universe was created, the earth was formed, living things came into being, and humankind appeared.

Human activities, also, are carried out through the functions of yang and yin. Through the harmony between husband and wife, a family is formed. In artistic creation, harmonies between strong and weak lines, light and dark colors, big and small masses, and so on are required.

In this way, both in the creation of the universe and in the activities of human society, yang and yin are functioning in Sung sang and Hyungsang. The harmonious action of yang and yin is an indispensable factor in variety and development, as well as in the expression of beauty.

II. Subject and Object

I have explained that an individual truth body has the universal image, which consists of Sung sang and Hyungsang, and yang and yin. Sung sang and Hyungsang, and also yang and yin, exist in relationships of subject and object. An individual truth body, which is a created being, possesses yet another type of subject and object pair besides Sung sang and Hyungsang, and yang and yin. This pair consists of principal element and subordinate element (or principal being and subordinate being). This results from the fact that the created world is temporal and spatial in nature.

For example, the relationships between parents and children in the family, between teachers and students in schools, between the sun and the earth in the solar system, and between the nucleus and the cytoplasm in cells are neither relationships of Sung sang and Hyungsang nor relationships of yang and yin. These are relationships of principal element and subordinate element, or principal being and subordinate being. This shows that there are three kinds of subject-and-object relationships in individual truth bodies, namely, Sung sang and Hyungsang, yang and yin, and principal element (being) and subordinate element (being). All of these resemble the relationship of subject and object in the dual characteristics of God.

The characteristic features of the relationship between subject and object are those of central and dependent, active and passive, dynamic and static, creative and conservative, initiating and responding, extrovert and introvert, and so forth. This does not mean that a particular principal element and a particular subordinate element must have all of these relationships at any one time; they may sometimes be in the relationship of central and dependent, sometimes in the relationship of active and passive, and so forth. Generally speaking, the relationship between the subject and the object is that between one exercising dominion over the other and one
receiving dominion from the other.

A. The System of Individual Truth Bodies in the Created World

Every existing being contains a correlative relationship of Sungsang and Hyungsang, yang and yin, and principal element (being) and subordinate element (being). This will be explained through a few examples of individual truth bodies on different levels, extending from the largest world (macrocosm) down to the smallest elementary particles (microcosm).

The cosmos itself is an individual truth body. It consists of the spirit world and the physical world (the physical world is also called “the universe”). The spirit world is the invisible world, and the physical world is the visible world. These two worlds exist in the relationship of subject and object. In this particular case, the subject-and-object relationship is that between Sungsang and Hyungsang.

The universe (i.e., the physical world), in turn, is an individual truth body as well. The universe has a center, and around that center, about 200 billion galaxies (or nebulae) are revolving. In this particular relationship, the center of the universe is the principal element, and each galaxy is a subordinate element. A galaxy, also, is an individual truth body. The galaxy in which we live, for instance, consists of a nucleus and about 200 billion stars. The galactic nucleus is the principal element, and the stars are the subordinate elements; these two kinds of elements exist in the relationship of subject and object.

Our sun is one of the stars in the galaxy. The solar system, also, is an individual truth body. The solar system consists of the sun and nine planets. The sun and the planets are in the respective positions of principal element and subordinate elements, forming a relationship of subject and object. The earth, one of the planets in the solar system, is an individual truth body as well. The earth has a core, on one hand, and a surface and crust, on the other. These are the principal element (core) and the subordinate element (surface and crust), forming a relationship of subject and object.

The surface of the earth can, likewise, be regarded as an individual truth body. The earth's surface consists of all the natural things, and is inhabited by human beings. Human beings are the principal element (the subject), and natural things are the subordinate elements (the object). Human beings form nations, which are individual truth bodies, consisting of government and people, where the government is the principal element (the subject) and the people is the subordinate element (the object).

The family, also, is an individual truth body, consisting of parents and children, or husband and wife. Parents and children are in the relationship of principal and subordinate individuals, whereas husband and wife are in the relationship of yang and yin individuals. Parents and children are in the relationship of subject and object; husband and wife, also, are in the relationship of subject and object. An individual person, also, is an individual truth body, consisting of a spirit person and a physical person. In this case, the spirit person and the physical person are in a subject-and-object relationship, forming a relationship of Sungsang and Hyungsang.

If now we turn our eyes to the physical person, it consists of physical mind and physical body, which are in the relationship of subject and object as Sungsang and Hyungsang, respectively. Within the human body, each cell is an individual truth body, consisting of a nucleus as the principal element and the cytoplasm as the subordinate element. The nucleus of the cell, in turn, is an individual truth body, consisting of chromosomes as the principal element and nuclear sap as the subordinate element. Each chromosome also, is an individual truth body, consisting of deoxyribonucleic acid (DNA) as the principal element and proteins as the subordinate element.

Nucleic acid is a molecule, which in itself is an individual truth body, consisting of nitrogenous bases (purines and pyrimidines) as the principal element and sugars (ribose or deoxyribose) and phosphate as the subordinate element. Bases, sugars, and phosphate are formed by atoms. An
atom is an individual truth body, consisting of protons as the principal element and electrons as the subordinate element. Atoms are formed by elementary particles. An elementary particle is an individual truth body as well, consisting of a principal element and a subordinate element.

Hence, there are many levels of individual truth bodies in the universe, from elementary particles in the microcosm to the heavenly bodies of the macrocosm, including the cosmos itself. Each of them consists of correlative elements of subject and object. When an individual truth body is seen from the viewpoint of a higher-level individual truth body, the lower-level one is nothing but a component of the higher-level one. For example, the solar system is an individual truth body, consisting of the sun and the planets; when, however, it is seen from the viewpoint of the galaxy (a higher-level individual truth body), the solar system is nothing but a component of the galaxy. This means that “individual truth body” is a relative concept. Moreover, “subject” and “object” are relative concepts as well. For example, the sun is subject to the planets, but in the galaxy, it is object to the nucleus of the galaxy. The progressive system of individual truth bodies and the correlative elements of subject and object within them are laid out in Fig. 2-3.

B. Types of Subjects and Objects

The concepts of subject and object in Unification Thought are not the same as the concepts of subject and object in traditional philosophy. That difference will now be clarified.

From an epistemological perspective, “subject” in traditional philosophy refers to that which cognizes, that is, consciousness, or self, whereas “object” refers to that which is cognized. Thus, subject refers to that which exists within consciousness (ideas) and object refers to that which exists outside consciousness (matter). From an ontological perspective, or in a practical sense, subject in traditional philosophy refers to an existing being with consciousness (i.e., a human being), whereas object refers to a being with which the subject is faced. In short, in traditional philosophy subject and object refer to the relationship between consciousness (or the human
Fig. 2-3: The System of Individual Truth Bodies and the Correlative Elements Within Each Individual Truth Body on Each Level

In Unification Thought, the concepts of subject and object bear a different meaning. These concepts refer not only to the relationship between a human being and a thing, but also to the relationship between a human being and another human being, and to that between a thing and another thing. These relationships are of four types, as follows:

1. Original type

The original type refers to a relationship that is everlasting and universal from the perspective of God's creation. Examples of the original type are the relationships between parents and children, husband and wife, teacher and students, star and planets, nucleus and cytoplasm, and protons...
and electrons.

2. Temporary type

Relationships that last for a limited time are of the temporary type. These relationships frequently occur in day-to-day life. One example is the relationship between a lecturer and the audience, which is established when a lecture is being given. Even in relationships of the original type, the positions are sometimes reversed to create a relationship of the temporary type. In the family, for instance, the wife may sometimes take on the responsibility of the husband, and the children may sometimes take on the responsibility of the parents. Such relationships can be regarded as being of the temporary type. But even in such cases, the original type does not totally disappear; thus, they are simply relationships of a temporary type based on the original type.

3. Alternating type

When the subject alternates with the object, the relationship is of the alternating type. An example of this is a dialogue between two persons: The one who speaks is the subject, and the one who listens is the object. In a dialogue, however, the speaking person and the listening person alternate with each other — hence, this is a relationship of the alternating type.

4. Arbitrary type

In certain relationships, the human being arbitrarily decides which element is the subject and which is the object.

These are called relationships of the arbitrary type. For example, in the relationship between animals and plants, animals discharge carbon dioxide, which is given to plants; and plants, in turn, discharge oxygen, which is given to animals. From the perspective of the flow of oxygen, plants can be regarded as the subject; but from the perspective of the flow of carbon dioxide, animals can be regarded as the subject. This and similar cases fall under the arbitrary type.

C. Give-and-Receive Action

When a correlative relationship of subject and object is formed centering on a common purpose, either between two elements within a being or between a being and another being, there comes about an action of giving and receiving a definite element or force. Through this action, the entities involved maintain their existence and are able to move, change, and develop. This kind of action between subject and object is called “give-and-receive action.” For example, when students enrol in a school, a correlative relationship is established between students and teachers. The teachers provide instruction, and the students gain new learning. This is called give-and-receive action. Through this action, knowledge and techniques are transmitted, and also the students' personality and character are built.

The following example can explain the meaning of correlative relationship. When a man and a woman become acquainted with each other, by some opportunity or by arrangement, they form what is called a “correlative relationship.” If subsequently they get married, form a family, and live a life of love, they are engaging in what is called “give-and-receive action.” The solar system is another example: the sun and the planets have been in a correlative relationship since 4.6 billion years ago, maintaining the solar system by attracting one another through universal gravitation. This is another example of give-and-receive action.

In God, there are the identity-maintaining aspect and the developmental aspect. In the identity-maintaining aspect, the Original Sungsang and the Original Hyungsang engage in give-and-receive action centering on Heart, forming a union and existing forever. In the developmental aspect, the Original Sungsang and the Original Hyungsang engage in give-and-receive action centering on purpose (i.e., the purpose of creation), engendering a multiplied body, or a created being. The first relationship is described as “identity-maintaining give-and-receive action,” and
the second one is described as “developmental give-and-receive action.” In similar fashion, there are identity-maintaining give-and-receive action and developmental give-and-receive action in the created world. For instance, in our galaxy, give-and-receive action takes place between its nucleus and about 200 billion stars centered on the nucleus. The shape of the galaxy has the form of a convex lens and is constant, and all the stars perform revolving motions while keeping their own particular orbits. From this perspective, the galaxy has an unchanging aspect. On the other hand, it is said that in the beginning the galaxy revolved slowly, but as time went on, it came to revolve faster and faster. Also, it is well known that old stars die and new stars are born. Thus, the galaxy has the aspect of change as well. Hence, there are aspects of both identity-maintaining give-and-receive action and developmental give-and-receive action in the galaxy.

Furthermore, within the Sungsang of God (i.e., the Original Sungsang), the Inner Sungsang and the Inner Hyungsang engage in give-and-receive action centering either on Heart or on purpose, whereby they either form a “union” or produce a “new body” (i.e., a “multiplied body”), respectively. This is called “inner give-and-receive action.” On the other hand, the Original Sungsang and the Original Hyungsang, also, engage in give-and-receive action centering either on Heart on purpose, whereby they either form a “union” or produce a “new body” (“multiplied body”), respectively. This is called “outer give-and-receive action.” This pattern of two-stage action, namely, inner give-and-receive action and outer give-and-receive action, based on the two-stage structure of God, applies directly to the created world. For example, in the relationship between a human being and things, the human being, through inner give-and-receive action, engages in thinking, and then, through outer give-and-receive action, cognizes things and exercises dominion over them. In human society, the give-and-receive action between the spirit mind and the physical mind of a human being is inner give-and-receive action, whereas the give-and-receive action between a human being and another is outer give-and-receive action.

There are five types of give-and-receive action, which will be explained next. What distinguishes one type from another is whether or not the subject and the object possess consciousness.

1. Bi-Conscious Type

In a classroom, the teacher is the subject and the students are the objects, and they engage in give-and-receive action while both sides are conscious of that action. This is called give-and-receive action of the bi-conscious type. The subject and the object can be both conscious not only in cases between a human being and another, but also in cases between a human being and an animal, and even between an animal and another. Such relationships are of the bi-conscious type.

2. Uni-Conscious Type

When a teacher writes words on a blackboard, give-and-receive action takes place between the teacher and the blackboard. In this case, the teacher acts consciously, but the blackboard does not. One side alone (the subject) has consciousness while the other side (the object) does not. This is called give-and-receive action of the uni-conscious type.

3. Unconscious Type

Animals inhale oxygen and exhale carbon dioxide in their breathing actions. On the other hand, plants absorb carbon dioxide during the daytime and release oxygen. In this instance, animals do not consciously exhale carbon dioxide for the sake of plants, neither do plants consciously release oxygen for the sake of animals. Both sides act unconsciously while exchanging carbon dioxide and oxygen. Cases in which both parties engage in give-and-receive action unconsciously, even if one or both parties may have consciousness, are called give-and-receive
action of the unconscious type.

4. Heteronomous Type

When neither the subject nor the object possesses consciousness, and both are induced by the will of a third party to engage in give-and-receive action, the relationship is called give-and-receive action of the heteronomous type. For example, the sun and the earth engage in give-and-receive action according to God's purpose of creation, even though they are not conscious of it. This is give-and-receive action of the heteronomous type. In another example, the various parts of a watch engage in give-and-receive action with one another according to the will of the person who made it. Such kinds of give-and-receive actions are of the heteronomous type.

5. Contrast Type (Collation Type)

When we contrast two or more things and thereby discover harmony between them, we regard them as engaging in some sort of give-and-receive action. This is called give-and-receive action of the contrast type, or collation type. In this relationship, the human observer determines (consciously or unconsciously) one element to be the subject and the other to be the object, contrasts them, and thereby regards them as engaging in give-and-receive action.

Art appreciation is a typical case of give-and-receive action of the contrast type. In creating an artwork, the artist adjusts and contrasts colors, shades of light, sounds, and so forth, in order to harmonize these elements. In art appreciation, the appreciator, when confronted with an artwork (a painting, a musical piece, etc.) will also contrast the various elements within the artwork to find harmony in them.

Give and receive action of the contrast type can also be found in the process of thinking. For example, the judgment “this flower is a rose” is made by regarding “this flower” as the subject and “a rose” as the object, and then contrasting them. In the process of cognition, contrast takes place between the sensory stimuli coming from the outside world (such as shapes, colors, and fragrances) and the prototypes within the human subject. In Unification epistemology, this process is called “collation,” and is an instance of give-and-receive action of the contrast type.

D. Correlatives and Opposites

As stated earlier, in each individual truth body there always are paired elements of subject and object. These paired elements are called “correlatives.” The subject and the object form a correlative relation centering on a purpose and engage in harmonious give-and-receive action, forming either a union or a multiplied body. In Unification Thought, this is called “law of give-and-receive action,” or simply, “give-and-receive law.” This position contrasts with that of materialistic dialectic, which asserts that within every being there exist “opposites,” or “contradictory elements,” and that things can develop only through a struggle between these opposites.

Do things exist and develop through harmonious give-and-receive action between correlatives (as Unification Thought asserts), or do they exist and develop through the struggle between opposites (as materialistic dialectic asserts)? It should be stated, first, that Unification Thought and materialistic dialectic agree in one point, namely, that in every being there always are two elements. In order to determine whether there is harmonious give-and-receive action or struggle between these two elements, one need only to ascertain whether or not there is a common purpose between them. If there is a common purpose, we can say that there is harmonious give-and-receive action, and the two elements are correlatives; if there is no common purpose between them, we must say that the two elements are opposite. Another way is to examine whether the interaction between the two elements is harmonious or conflictive. If we find the interaction to be harmonious, then it is give-and-receive action; if, instead, we find it to be
conflictive, then it is dialectical action.

Marx asserted that things develop through the dialectic, but lie only dealt with social problems, and did not cite a single example that could indicate that natural phenomena develop through the struggle of opposites. Thus, in order to compensate for that weakness in Marx' thought, Engels studied the natural sciences and compiled his conclusions in the books Dialectics of Nature and Anti-During. In the latter book, Engels announced he had reached the conclusion that “nature is the proof of dialectics.” If, however, one carefully examines the natural phenomena cited by Engels, one finds that what is occurring in those phenomena is not struggle but rather harmonious actions centered on a common purpose. (A more detailed explanation of this point has been given in my book The End of Communism, and therefore is omitted here.) Accordingly, nature cannot be said to be the “proof of dialectics”; instead, nature is the “proof of give-and receive action.” Such struggles do exist, but only among human beings in human society; they are, however, a result from the human fall.

III. The Individual Image of the Individual Truth Body

Each individual truth body has, in addition to the universal image, unique attributes of its own. These unique attributes constitute the individual image of the individual truth body, and it goes without saying that this individual image originates from the Individual Image of the Original Image.

A. Individuation of the Universal Image

The individual image is not and image separate from the universal image; rather, it is the universal image specialized, or individuated. Since the universal image is composed of Sungsang and Hyungsang, and yang and yin, the manifestation of these attributes in a different way in an individual being is none other than the individual image of that particular individual being.

In the case of human beings, the personality (Sungsang) and physical appearance (Hyungsang) of individuals differ from one another. Furthermore, the yang and yin of the Sungsang and the yang and yin of the Hyungsang of individuals differ from one another. For example, the emotion of joy (a yang emotion) is expressed differently by different individuals, as is the emotion of sorrow (a yin emotion). The nose (a yang part of the body) differs in size and shape from individual to individual. The opening of the ear (a yin part of the body) also differs in size and shape from individual to individual.

B. Specific Difference and the Individual Image

The characteristics that the things of a class have in common are called “taxonomic characteristics,” and among the various species belonging to the same genus, the taxonomic characteristics peculiar to a certain species are referred to as the “specific difference,” of that species. Accordingly, the taxonomic characteristics of a particular living being are a combination of specific differences of different levels.

Consider, for example, the case of a human being. As a living thing, the human being has the specific difference (i.e., the taxonomic characteristics) of an animal rather than that of a plant. Furthermore, as an animal, the human being has the specific difference of a vertebrate rather than that of an invertebrate. As a vertebrate, the human being has the specific difference of a mammal rather than that of a fish or a reptile.

As a mammal, the human being has the specific difference of a primate rather than that of a carnivore or a rodent. As a primate, the human being has the specific difference of a hominid rather than that of an ape.

As a hominid, the human being has the specific difference of human rather than that of an ape-man. Finally, as Homo, the human being has the specific difference of Homo Sapiens rather than
that of a primitive man.

In this way, the taxonomic characteristics of a human being include the specific differences of seven levels, namely, kingdom, phylum, class, order, family, genus, and species. Upon the foundation of these specific differences in seven levels, the special qualities of an individual, namely, the individual image, is established. Looking from the viewpoint of evolution theory, it can be said that the individual image is added to the taxonomic characteristics of a human being, which consists of the specific differences on seven levels.

The specific differences of these seven levels in human beings are classifications by biologists for the sake of convenience; but God did not create human beings by piling up layers upon layers of these specific differences. According to the Unification Principle, God created all the things of the universe in the image and likeness of the character and form of human beings, who were created later. In creating the universe, what God first thought about was the human being; yet, the human being was the very last to be created. This means that God formed the conception of all things by taking the image of the human being as the standard. By taking the conception of the human being as the prototype, God developed the conception of animals; then, based on the conception of animals, He developed the conception of plants; and based on the conception of plants, He developed the conception of heavenly bodies and of minerals. Hence, in the process of conceptions, God first developed the conception of human beings, then that of animals, plants, and finally minerals, proceeding downward. With regard to actual creation, however, the order of the universe was the exact opposite. Specifically, God first created minerals and the heavenly bodies, then plants, animals, and finally human beings, proceeding upward.

In creating, the way God developed the conception of a human being was not that of simply by putting together specific differences; rather, He did it by conceiving immediately of the human being with all of God's attributes (i.e., Sungsang and Hyungsang, and yang and yin). Moreover, the conception that came to God's mind was not that of a man and a woman in abstract, but rather that of a specific man (Adam) and a specific woman (Eve), with concrete individual images. Next, God subtracted certain qualities and elements from the conception of human being and transformed it, whereby He created the conceptions of the various animals. Likewise, He subtracted certain qualities and elements from the conception of animal and transformed it, whereby He created the conceptions of the various plants. Furthermore, He subtracted certain qualities and elements from the conception of plant and transformed it, whereby He developed the conceptions of the various heavenly bodies and minerals.

With regard to animals, God started from the conception of the higher one and, by subtracting certain qualities and elements from it and by transforming it, He gradually developed the conceptions of the lower and simpler animals. (The same can be said of plants.) Accordingly, although if one observes only the results of creation, one gets the impression that the specific differences of progressive animal orders have been accumulated, layer upon layer, in human beings, still this is just a matter of appearances.

With regard to the microscopic world (e.g., molecules, atoms, and elementary particles), it should be noted that what corresponds to the individual images does not refer to specific characteristics of each individual molecule, atom, or elementary particle. Rather, their individual images refer to the specific characteristics of each category of molecules, atoms, and elementary particles. In this case, then, die individual image is identical with the specific difference. The reason is that atoms and molecules are component elements of beings of higher levels. In the case of the mineral realm, each thing made of minerals (e.g., a mountain, a river, a heavenly body) has its own individual image; with regard to the mineral elements, however, the individual image of each element is none other than its specific difference.

C. The Individual Image and the Environment

The individual image is the special quality that each being possesses by nature, but in it there is
also the aspect of being able to change according to the environment. This is so because in every being-just as in the Original Image-there are identity-maintaining aspect and developmental aspect, and these two aspects are united. The identity-maintaining aspect is an unchanging aspect, and the developmental aspect is a changing aspect. Of these two, the unchanging aspect is essential, and the changing aspect is secondary.

From the viewpoint of genetics, it can be said that the individual image corresponds to the hereditary character. In the course of the growth of a being, the individual image of that being undergoes partial changes through continual give-and-receive action with the environment. The portion of the individual image that is changed can be regarded, in genetics, as its acquired character.

T. D. Lysenko (1898-1976) conducted an experiment to change autumn wheat into spring wheat through a process called vernalization, and claimed that the special qualities of living beings could be changed by the environment. Furthermore, he dismissed as mere metaphysics the genetic theories of Mendel and Morgan, according to which there exists in living beings an unchanging character, which is inherited through genes.

Lysenko denied the unchanging aspects of living beings and emphasized only the aspects of being able to change through environment. Lysenko's theory was received with favour by J. V. Stalin (1879-1953), so much so that in the Soviet Union the Mendelist Morganian scholars were ostracized. Later, however, Lysenko's theory, through further experiments by scholars abroad, was found to be in error, and the Mendel-Morgan theory was reinstated as the correct one. In the end, it became evident that Lysenkoism had been a theory fabricated under the thumb of the Soviet Government, and had been intended simply to justify the materialist dialectic.

With regard to the individual image, there still remains the question whether or not the environment determines human nature. Communism claims that the human being is a product of the environment and insists, for instance, that a leader such as V. I. Lenin (1870-1924) could have been born only in the circumstances of Russia of his time. From the perspective of Unification Thought, however, the human being is the subject and ruler of the environment. In this view, a person who has been endowed by birth with an outstanding individual character will emerge as a leader (i.e., a subject) in order to bring the environment under control. Therefore, in the case of the Russian Revolution, it should be understood that Lenin, in leading Russia to the Communist revolution, was bringing the environment under control.

IV. The Connected Body

The individual truth body contains within itself the correlative elements of subject and object centered on purpose, and these two elements are united through give-and-receive action. In addition to that, an individual truth body can also form a relationship of subject and object with another individual truth body, whereby the two can engage in give-and-receive action. When placed in such a relationship, the individual truth body is called a "connected body."

A. The Connected Body and the Dual Purpose of Existing Being

From the perspective of purpose, a connected body refers to an existing being with a dual purpose, namely, the "purpose for the individual" and the "purpose for the whole." The purpose for the individual is to maintain and develop its own existence as an individual being. The purpose for the whole is to contribute to the existence and the development of the whole.

For examples of dual purpose, let us consider the system of the created world, which extends from the level of elementary particles all the way to the level of the universe itself. Elementary particles exist for the purpose of forming atoms, but at the same time, they maintain their own existence as elementary particles.

Atoms exist for the purpose of forming molecules, but at the same time, they maintain their own
existence as atoms. Molecules exist for the purpose of forming cells, but at the same time they maintain their own existence as molecules. Cells exist for the purpose of forming tissues and organs, but at the same time they maintain their own existence as cells. Atoms and molecules also exist for the purpose of forming minerals, which form all material bodies, such as the earth. The earth exists for the purpose of forming the Solar system, but at the same time, it maintains its own existence as the earth. The Solar system exists for the purpose of forming the galaxy, but at the same time, it maintains its own existence as the solar system. The galaxy exists for the purpose of forming the universe, but at the same time, it maintains its own existence as the galaxy. Furthermore, the universe exists for the sake of humankind, but at the same time, it maintains its own existence as the universe.

In this way, all created beings have a dual purpose, namely, the purpose for the whole and the purpose for the individual. Among the various purposes for the whole, which one is the highest purpose? In the created world, the highest purpose is to exist for the sake of human beings. For human beings, the highest purpose is to exist for the sake of God. Thus, all created beings, from elementary particles to the universe and to human beings, exist as connected bodies with dual purpose.

Within the purpose for the whole, there are two types of purposes, namely the “Sungsang purpose for the whole” and the “Hyungsang purpose of the whole.” For example, the earth has the purpose of forming the solar system, and at the same time it has the purpose of serving as the dwelling place for human beings. In the case of electrons, they revolve around the atomic nucleus in order to form an atom, and also they do so for human beings by forming all things, which exist for the sake of human beings, since things are objects of human dominion. Thus, each level of created beings from elementary particles to the universe itself -- exists both for the purpose of being part of a higher level being and, at the same time, for the sake of humankind. The former purpose is called the “Hyungsang purpose for the whole,” and the latter purpose is called the “Sungsang purpose for the whole” (Fig. 2-4).

Fig. 2-4: The System of Purposes for the Whole in Created Beings

\[
\begin{align*}
A &= \text{Atom} \\
E &= \text{Earth} \\
EP &= \text{Elementary Particle} \\
G &= \text{Galaxy} \\
HPW &= \text{Hyungsang Purpose for the Whole} \\
M &= \text{Molecule} \\
S &= \text{Sun} \\
SPW &= \text{Sungsang Purpose for the Whole} \\
U &= \text{Universe}
\end{align*}
\]
B. The Connected Body and the Original Image

We saw previously that the Original Image exists in a two-stage structure, namely, the Inner Four-Position Base and the Outer Four-Position Base. In the created world, all beings exist in a similar two-stage structure: they maintain inner four-position bases as individual truth bodies while forming outer four-position bases with other individual truth bodies.

In human beings, an inner four-position base is formed through give-and-receive action between the spirit mind and the physical mind, and an outer four-position base is formed through give-and-receive action with another person. Human beings must harmoniously maintain both their inner and their outer four position bases. In other words, the proper way of life is to live a life of values (forming inner four-position bases) and to love others (forming outer four-position bases).

In forming an outer four-position base, the human being enters into give-and-receive actions with other people in six directions, namely, above and below, front and back, and right and left. Taking oneself as the center, above there are one's parents, superiors, and seniors; below there are one's children, subordinates, and juniors; to the front, there are leaders, more experienced colleagues, and teachers; to the back, there are followers, less experienced colleagues, and students; to the right, there are brothers and sisters, friends, and co-workers; and to the left, there are opponents, competitors, and incompatible persons. The original way of life for human beings is to form harmonious relationships in all six directions (Fig. 2-5).

![Fig. 2-5: The Six Directions of Human Relationships of a Connected Body](image)

Human beings also stand in a relationship with the natural environment. They are susceptible even to the influence of the stars that is to say, it is commonly held that cosmic rays exert a certain influence on human physiological functions. Human beings have a close connection with minerals, plants, and animals. In this sense as well, the human being is a connected body.

C. Materialistic Dialectic and Interconnectedness

In agreement with Unification Thought, materialistic dialectic asserts that all things in the universe are mutually interconnected.

Stalin, for instance, emphasized the interconnectedness of all things and branded as metaphysical
the position of those who regard things as separate beings. He said, “Contrary to metaphysics, dialectics does not regard nature as an accidental agglomeration of things, of phenomena, unconnected with, isolated from, and independent from, each other, but as a connected and integral whole, in which things, phenomena, are organically connected with, dependent on, and determined by, each other.” From the perspective of Unification Thought, all beings are created in the resemblance of God's dual characteristics, and therefore they exist not only as individual truth bodies, but also as connected bodies, whereby they are connected, directly or indirectly, with other individual truth bodies. From this perspective, we regard the universe as a huge, organic body. Materialistic dialectic explains all this in terms of interconnectedness. Nevertheless, materialistic dialectic merely acknowledges the interconnectedness of all things; it offers no adequate explanation as to why things are interconnected.

In contrast, Unification Thought maintains that each thing is interconnected with other beings centering on a purpose. Interconnectedness is something inevitable because every being has a purpose for the whole and engages in give-and-receive action with other beings that share the same purpose for the whole. For things, the highest purpose for the whole (in Sung Sang terms) is essentially to exist for the sake of humankind. From this perspective, the entire universe can be regarded as an immense, organic body consisting of innumerable individual beings, all of which are mutually interconnected.

In the previous discussion, we dealt with the “image of existence” of existing beings, namely, the individual truth body and the connected body. In the discussion that follows, we will deal with the “mode of existence” of existing beings.

V. The Mode of Existence

The mode of existence of existing beings refers to the manner in which all created beings exist. In a nutshell, no created being can exist unless it engages in motion; hence, motion is the mode of existence of all created beings. God, who is the Absolute Being, (toes not engage in motion; therefore, it is impossible to think of a mode of existence in the Original Image. Created beings, however, exist in time and space, and so they have a mode of existence, which is motion.

A. Circular Motion

When, in the created world, two elements in the relationship of subject and object engage in give-and-receive action, centering on purpose, then the result is that both union and motion appear simultaneously. Purpose itself is not an existing being, and the union is merely a state that arises as a result of the give-and-receive action; therefore, the participants in the motion of the give-and-receive action are the two beings in the roles of subject and object. To be precise, the center of the give-and-receive action lies not in some intermediary position between the subject and the object, but within the subject itself.

Accordingly, the motion of this give-and-receive action cannot but become a subject-centered circular motion (Fig. 2-6). In an atom, for instance, electrons revolve around the nucleus; and
likewise in the solar system, planets revolve around the sun.

Fig. 2-6. Circular Motion Through Give-and-Receive Action

What, then, is the reason why created beings necessarily engage in circular motion? The reason is found in the Original Image itself. In the world of God, there exists no time or space, and therefore, no motion.

However, even though in God there is no mode of existence, or circular motion, still there must exist in the Original Image some prototype of the circular motion that exists in the created world. This prototype is the round and harmonious nature of the give-and-receive action between the Original Sungsang and the Original Hyungsang. In the Original Image, the Original Sungsang and the Original Hyungsang perform harmonious give-and-receive action centering either on Heart or on Purpose. If the round and harmonious nature of the give-and-receive action in God were to be expressed in terms of time and space, it would become circular motion. The world of created beings is the symbolic expression of God. For instance, the vastness of the ocean symbolizes the vastness of God's mind; the heat of the sun symbolizes the warmth of God's love; and the light of the sun symbolizes the brightness of God's truth. Likewise, circular motion in the created world symbolizes something in God, namely, the round and harmonious nature of the give-and-receive action within God. Harmonious give-and-receive action centered on Heart is nothing but the expression of love.

Love has no corners or angles, and is expressed in a circular form. Thus, if we were to express the Original Image in a diagram, such a diagram would be of a circular form or a spherical form. God is formless and has no definite appearance; yet, God can appear in any form. In other words, God, who is formless, has a limitless number of forms. This can be compared to the form of water. If placed in a rectangular container, water becomes rectangular; if placed in a triangular container, water becomes triangular; and if placed in a round container, it becomes round. In other words, water can take on any form, depending on its container. Therefore, it has a limitless number of forms. Of all of these forms, however, which one is typical to water? The spherical form. We know this from the fact that when a drop of water falls, it assumes a spherical form.

Similarly, God can manifest Himself in the form of waves, in the form of wind, and so forth, but if we were to chose a typical form of God, that would be the spherical form. In this sense, the Original Image can be expressed in a circular form or a spherical form. These forms should be seen as symbolic expressions of the round and harmonious nature of give-and-receive action within God. That is why all things, in resemblance to the Original Image, have a basically spherical form. Atoms, the earth, the moon, the sun, stars, and so on, all have a spherical form.
Even plants and animals can be said to have a spherical form. The starting point of the growth of a plant is a seed, and the starting point of the growth of an animal is an egg. These have a basically spherical form. When things engage in the motion of give-and-receive action, they move in circular or spherical paths, resembling the round and harmonious nature of the give-and-receive action within the Original Image.

There is still another reason why the motion performed when the subject and the object engage in give-and-receive action is circular. If the object did not turn around the subject, but instead moved in a straight line, then the object would ultimately depart from the subject. If that were to occur, the subject and the object would become unable to perform give-and-receive action. But if they could not perform give-and-receive action, the created being could not exist; for it is through give-and-receive action that the forces for existence, multiplication, and action come into being. Accordingly, in order for subject and object to engage in give-and-receive action, the object must maintain a continuous relationship to the subject and in order for that to happen, the object must go around the subject.

**B. Rotation and Revolution**

Any individual being engaged in circular motion is actually performing two kinds of simultaneous motion, namely, rotation and revolution. The reason is that every individual being is both an individual truth body and a connected body. This is so because each individual being engages in internal give-and-receive action as well as external give-and-receive action. As a result of these two kinds of give-and-receive action, two kinds of circular motion come into being. The circular motion produced through internal give-and-receive action is rotation, and the circular motion produced through external give-and-receive action is revolution.

For example, the earth revolves around the sun while rotating around itself; an electron revolves around the atomic nucleus while rotating about itself. Rotation and revolution, then, are the results of the internal and external motions of things, and the reason these two types of motion exist is that they resemble the round and harmonious nature of the inner give-and-receive action within the Original Image and the round and harmonious nature of the outer give-and-receive action within the Original Image.

**C. Form of Circular Motion**

All created beings are in circular motion; in reality, however, not all beings make circular motion in the literal sense. The basic form of the mode of existence of all created beings is circular motion, but there are other forms of motion, which are modifications of it.

1. **Basic Circular Motion**

Basic circular motion refers to the typical form of circular motion. It can be of two types, namely, "circular motion in space" and "circular motion in time."

a) **Circular Motion in Space**

The earth revolves around the sun while rotating on its own axis; electrons revolve around the atomic nucleus while rotating about themselves. These are types of circular motion in the literal sense, and since they practically always maintain the same orbit, their motion can also be called "repetitive motion."

b) **Circular Motion in Time (Spiral Motion)**

The growth and multiplication of the living things and the succession of generations can be regarded as a kind of circular motion, that is, spiral motion. Let us consider the growth of plants. A seed puts forth a new sprout, which grows into a plant; the plant blooms, bears fruit, and produces numerous new seeds. The new seeds, greater in number than the initial one, again sprout, grow, and bear new fruit. A similar process occurs in the development of animals. A
fertilized egg grows; the young are born; the young grow to maturity, engage in reproduction, and again new fertilized eggs are made. The new fertilized eggs, greater in number than the initial one, again grow, the young are born and engage in reproduction. Thus, both plants and animals preserve the species by repeating the cycles of life (life history).

The succession of generations, which is intended for the preservation of the species, is a kind of circular motion, and its characteristic features are that it possesses purposefulness, it grows with time, and it has the nature of proceeding in distinct stages. This is called “spiral motion” (Fig. 2-7). For example, an apple seed lils the purpose of bearing the apple fruit, which it fulfills through a process that takes a certain period of time. A complete stage (cycle) of growth comes to an end when new seeds are produced within the new fruit.

![Fig. 2-7. Spiral Motion](image)

Let us consider now the significance of living things making spiral motion. The physical person of a human being is not an eternal being. When the spirit person becomes perfected, the physical dies, and the mature spirit person goes on to live eternally in the spirit world. (Yet, because of the Human Fall people have died physically with their spirit persons still unperfected.) The realization of the purpose of creation means that human beings grow, perfect their individuality, get married, bear children, and have dominion over all things—in other words, they fulfill the three great blessings (Gen. 1:28). Accordingly, human beings have been created to live during a certain period of time on earth and to multiply through the succession of generations. Therefore, all living things, which exist as objects to human beings, preserve their species through the succession of generations, and multiply in order to become the object of dominion by human beings on earth.

2. Transformed Circular Motion

Fundamentally, an individual truth body exists by engaging in circular motion. However, due to the particular requirements of the whole purpose at the time when individual truth bodies exist as connected bodies, the circular motion cannot but be transformed. In such cases, circular motion becomes transformed circular motion. There are two kinds of transformed circular motion, namely, motion with a fixed nature, and motion with an alternating nature.

a) Motion with a Fixed Nature

The atoms forming a being are firmly connected with one another, and each atom maintains a fixed position. In the case of the earth, for instance, if the numerous atoms forming it were to move about randomly, then the earth would revert to a gaseous state, and human beings would not be able to live on it.

If the earth is to be a dwelling place for human beings, the atoms that constitute it must be fixedly
united to form a solid ground. Therefore, the atoms forming the earth perform transformed
circular motion whereby they maintain fixed positions in order to form the dwelling place for
human beings.

Similarly, the cells forming the tissues of living beings are united with one another. For example,
the cells forming the heart of an animal are fixedly united with one another, which enables the
heart to contract and expand to perform its function. If the heart cells were to move about
independently, the heart would not be able to perform its function.

Plants remain stationary, with their roots firmly set under the ground. They remain stationary so
that human beings can watch their blossoms and harvest their fruits. These are examples of
“motion with a fixed nature.”

b) Motion within an Alternating Nature

In animals, instead of cells making circular motion, the blood and the lymph circulate in the
body, connecting the cells, and thereby having the same effect as if the cells themselves were
performing circular motion. In plants, also, water and minerals absorbed by the roots circulate
throughout the body of the plant through the xylem vessels and tracheids, and the food which
has been manufactured in the leaves, through phloem tubes (sieve tubes), thus connecting the
cells. The result of this is the same effect as if the cells themselves were making circular motion.
In the earth, also, there are the convection currents in the mantle, the movement of the plates
(called tectonics), and so on, which manifest the effects of circular motion.

The give-and-receive actions in human economic life consist of give-and-receive actions
between entrepreneurs and enterprises, between enterprises and enterprises, between
enterprises and consumers, and so forth, in which the circulation of money plays the role of
circular motion.

Those are some examples of “motion with an alternating nature.”

3. Spiritual Circular Motion (Sungsang Circular Motion)

The give-and-receive action between the spirit mind and the physical mind in human beings is
not a physical kind of circular motion, but rather a spiritual kind of circular motion in the sense
that the physical mind responds to the desires of the spirit mind. Accordingly, this is spiritual
circular motion, or circular motion on the Sungsang level. Also, in the sense that the object
behaves as the subject desires, the harmonious give-and-receive action between one person and
another in the family or society is circular motion on the Sungsang level, or spiritual circular
motion. For example, if parents love their children and instruct them well, the children will come
to obey their parents well. This, also, falls into the category of spiritual circular motion.

D. A Critique of Materialistic Dialectic

1. On Development

Living beings are endowed with life. Life refers to the autonomy and dominion of the Principle,
or the conscious energy latent in living beings. The growth of living beings is based on the
autonomy and dominion of the Principle, and it is the motion of life itself performed by the unity
of consciousness and energy latent in living things. Autonomy is the ability to direct one's own
motion without being forced by other beings. The earth revolves around the sun, and it does so
by following a law in a merely mechanical manner. Living things, however, do not just follow
laws mechanically. They are able to control themselves as they grow and as they cope with
various kinds of situations in their environment. This is the meaning of “autonomy of the
Principle.” On the other hand, “dominion of the Principle” refers to the function of exerting
influence on the surroundings. For example, when a seed is sown, a sprout emerges, and
leaves come out. At the same time, plants have an influence on their surroundings. Life, then,
when viewed from the aspect of growth, is autonomy, and when viewed from the aspect of influencing its surroundings, is dominion.

This kind of growth of living things is a developmental motion. Development has a definite purpose and direction. Purpose and direction are factors that are determined by life. That is to say, there is life within the seed of a plant, and it is life that makes the seed grow toward the goal of a tree and fruit. Also, there is life within a fertilized egg of an animal, and it is life that makes the egg grow toward the goal of becoming an adult animal.

Let us now consider the case of the development of the universe. According to the Big Bang theory, the universe started as a mass of energy, of extremely high temperature and density, concentrated in one point. A great explosion took place, and the universe began to expand. This supposedly happened 15-20 billion years ago. After the initial explosion, the hot, swirling gases eventually cooled and condensed to form the galaxies. In each galaxy, numerous stars came into being, many of which were surrounded by planets. One of the stars with planets was the sun, and one of its planets was the earth. Life came into being on earth, and finally human beings appeared.

If, when considering the development of the universe, we look at that process over a comparatively short period of time, we can only find physico-chemical laws at work. If, however, we look at that process over a longer period of time—say, several billion years—we find that the universe, in addition to the following physico-chemical laws, has also been developing in a definite direction. This tells us that there has been a goal in the development of the universe. That goal was to produce heavenly bodies to be the living environment for human beings, who were meant to have dominion over the universe. What has given this kind of direction to the development of the universe is the function of consciousness, or reason, latent behind the universe. It can be called the “consciousness of the universe,” or the “life of the universe.” Just as in the development of a plant there is a seed that grows and bears fruit, so in the development of the universe we can consider that, in the beginning, there was a “seed of the universe,” which has been growing until today. The human being is the ultimate fruit of the universe. Accordingly, just as the fruit is the goal of the plant, so the human being was the goal of the development of the universe. It was stated earlier that growth is a phenomenon that exists only in living things, but seen from the perspective of so vast a period of time as several billion years, one realizes that the totality of the created beings, including the mineral world (in other words, the entire universe) has been growing.

Development is an irreversible, purposeful motion that proceeds toward a definite goal. Yet, Communism never describes development as motion proceeding toward a goal. Communism merely admits lawfulness and necessity. Why does it deny purpose (goal)? The reason is that, if purpose is admitted, the question as to what entity has established that purpose is raised. Only will, or reason, can establish a purpose. From this it follows that God has established the purpose of the universe. That is why Communism has never admitted purpose. In contrast, Unification Thought, in addition to describing development in terms of necessity and lawfulness, asserts that there is purposefulness in development. For example, when seeds are sown, they necessarily germinate. This is the necessary result of their proceeding toward the purpose of bearing fruit.

Lawfulness is also at work in created things, so that they will realize their purpose, namely, the purpose of creation. As stated in the Theory of the Original Image, within God's Sungsang, centering on purpose, the Inner Sungsang (reason) and the Inner Hyungsang (law) engaged in give-and-receive action, whereby Logos was formed. Logos is the united body of reason and law. Law already existed within God's Inner Hyungsang, even prior to God's creation of the universe and it existed there for the realization of the purpose of creation. In other words, law had been prepared, from the very beginning, for the realization of the purpose.

Communist materialism denies purposefulness in the development of the universe. This view implies that human being is a purposeless being, born through the necessity of law. If the human being has no purpose, then why not plant species or monkey species? It cannot be said that there is some entity that established that purpose. Therefore, the purpose is meaningless. If purpose is meaningless, then it will not be possible to understand why, over a long period of time, the universe is growing. Hence, Communist materialism cannot explain the universe.
being were an accidental being, without purpose, what kind of world would result from that? It would be a world where there was no place for values or morality. A world without values or morality cannot but become a world where the strong prey upon the weak, and only the strong can survive.

2. The Communist Perspective on Motion

Communism comprehends matter as “matter in motion.” Friedrich Engels (1820-1895) said, “motion is the mode of existence of matter. Never anywhere has there been matter without motion, nor can there be. . .

Matter without motion is just as inconceivable as notion without matter”. For what purpose does Communism make such a statement? Its purpose is to deny the existence of God. Newton considered the universe as an enormous machine and recognized God as the Being who had made the machine and had caused it to start moving. In that kind of framework, if we think of matter and motion as separate realities, we cannot but admit that motion must have been started by something other than matter itself—ultimately, by some being like God. Thus, in order to prevent such a metaphysical interpretation of motion, Communists defined motion as the mode of existence originally inherent in matter.

From the Unification Thought viewpoint, things exist and move through the give-and-receive action between subject and object. Accordingly, motion is the mode of existence of all things. Here, the give-and-receive action between subject and object is an action intended for the realization of the purpose of creation. Ultimately, then, motion exists for the realization of the purpose of creation. For example, the earth engages in give-and-receive action internally and externally in order to realize its purpose of creation—i.e., to provide the environment in which human beings can live and therefore engages in rotation and revolution.

Communism asserts that motion is the mode of existence of matter, but it says nothing at all about the reason why matter has such a mode of existence or about the kind of motion it performs whether such a motion is linear or circular or in some other form. Communism merely asserts that things move through the struggle of opposites.

VI. The Position of Existence

Every individual body has its own place for existence. The place that a being possesses is called “position of existence” in Unification Thought. When a being's position of existence is different from that of another, and the two beings are in the relationship of subject and object (that is, in the relationship of exerting dominion and receiving dominion), give-and-receive action can take place between the two. As a connected body, a being is simultaneously both in the position of an object and in the position of a subject. As a result, numerous beings become connected to form a system of positions. This is what is meant by order, or an orderly system. Such a system of positions of subject and object is simply a reflection of the positions of subject and object in the Original Image, which are projected onto the created world.

There are numerous stars in the universe, which engage in give-and-receive actions from their different positions, forming an orderly system and a vast organic body. The order of the universe is of two kinds, namely, vertical and horizontal. The vertical order of the universe is as follows: The moon (a satellite) and the earth (a planet) engage in give-and-receive action, with the earth as the subject and the moon as the object. Next, the earth engages in give-and-receive action with the sun (a star), forming a part of the solar system. Here the earth is the object, and the sun is the subject.

Next, the sun engages in give-and-receive action with the galactic center, and together with many other stars, forms the galaxy. Here the sun is the object, and the galactic center is the subject. Furthermore, the galaxy, in unity with many other galaxies, engages in give-and-receive action with the center of the universe, forming the universe. In this case, the galaxy is the object, and
the center of the universe is the subject. This line-running from satellite to planet, star, and galactic center, all the way to the center of the universe is the vertical order of the universe.

Let us now consider the horizontal order of the universe. If we look at the nine planets of the solar system, we can see that they form an orderly, horizontal arrangement of Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. This planetary system, centering on the Sun, is an example of horizontal order in the universe. The vertical order and the horizontal order of the universe are illustrated in Fig. 2-8.

Fig. 2-8. An Example of Vertical and Horizontal Orders in the Universe

The human family, in its original form, should also have had an orderly system like that of the universe. In the family, there is vertical order, which consists of grandchildren, children, parents, grandparents, and so on; and there is horizontal order, which consists of brothers and sisters centered on the parents. The vertical order and the horizontal order of the family are illustrated in Fig. 2-9.

From the perspective of Unification Thought, the human being is a microcosm, or a miniature, of the universe. Considered from the aspect of order, the family is a miniature of the universe, and the universe is an enlarged form of the family. It is well known that in the universe there are innumerable planetary systems similar to the solar system. Therefore, we can assert that the
universe is an aggregate of innumerable families of heavenly bodies.

VII. The Law of the Universe

From the previous discussion, it follows that we must look at the universe in order to find the way for the family and society to exist. The law that governs the universe is called the Way of I-leaven. This law refers to the harmonious give-and-receive action between subject and object. It has seven characteristic features, as follows:

1. Correlativity

Every being not only possesses the correlative elements of subject and object within itself, but
also engages in external correlative relationships with other beings. Without correlativity (both internal and external), no being can exist or develop.

2. Purposefulness and Centrality
The correlative elements of subject and object always possess a common purpose and perform give-and-receive action centering on that purpose.

3. Order and Position
Every being has its own position, whereby it maintains a certain order.

4. Harmony
The give-and-receive action between subject and object is harmonious. There can be no opposition or struggle in their relationship, for God's love always works there.

5. Individuality and Connectedness
Every being is an individual truth body and, at the same time, exists as a connected body. Each being, while maintaining its own inherent characteristics, has relationships with other beings and interacts with them.

6. Identity-Maintaining Nature and Developmental
Nature Every being maintains its own unchangeable essence (identity maintaining nature) throughout its life, and, at the same time, has aspects that change and develop (developmental nature) as it grows.

7. Circular Motion
In the give-and-receive action between the subject and the object, the object revolves, centering around the subject, and performs circular motion in space or in time.

It can be said that the law of the universe is the work of the Logos. Logos is law, but at the same time it contains reason. Moreover, behind the Logos there is love at work, for when God created the universe through the Logos, the motivation of creation was Heart and love. Therefore, the Reverend Sun Myung Moon has stated that working in the universe there is not only physical force, but also the power of love.

Applied to the human family and society, the law of the universe manifests itself as ethics and morality. To be precise, the law of the universe and the ethical laws are in a relationship of correspondence.

When an individual being violates the law of the universe, that being becomes unable to maintain its own existence. For example, if one of the planets of the solar system were to deviate from its orbit, not only would that planet be unable to maintain its own existence, but also great calamities to the solar system would ensue. Likewise in the family and society, if people violate ethical laws, that can only give rise to destruction and disorder.

Accordingly, in order to save a confused society, the urgent thing to do, before anything else, is to establish ethical laws. Yet, the ethical laws based on traditional religions and thought systems do not have sufficiently developed logical explanations, and therefore they are not persuasive to present-day rational people, and these laws are all but neglected today. Thus, in Unification Thought we endeavor to provide a basis for ethical laws, so that they may be strengthened, from the standpoint that ethical laws correspond to the law of the universe. This point will be explained in further detail in “Axiology” and “Ethics.” The final point will be an analysis from the position of Unification Thought, of the views of Communism concerning the law of the
Communism is based on a dialectical view of the universe; therefore, it asserts that the phenomena of motion, change, and development in the universe take place through contradiction, or the struggle of opposites inherent in all things. Communism also claims that, in order for human society to develop, struggle (i.e., class struggle) is necessary. On this matter, Lenin wrote, “The unity (coincidence, identity, equal action) of opposites is conditional, temporary, transitory, relative. The struggle of mutual exclusive opposites is absolute, just as development and motion are absolute.” 12 Lenin went as far as definitively affirming that “Development is the struggle of opposites.” 13 Communism asserts that things develop through the struggle of opposites, but in reality, there is no such phenomenon in the universe. In the past, as well as today, it is only through maintaining harmony that the universe has been developing. If one observes the universe, one may find phenomena, such as the explosion of stars, that appear partially destructive, but which in reality are not destructive. These phenomena are not different from what happens in a living being. When the cells of a living being become old, they are replaced by new cells. Likewise, when stars become old, they disappear, and new stars are born-and in this way the universe, which is an enormous organic body, has been maintaining itself.

At this point someone might say that, since the world of the animals is a world in which the stronger prey upon the weaker, the theory of the struggle of opposites holds true there. For example, snakes eat frogs, and cats eat mice. Communism attempts to justify their theory of struggle in human society on the basis of these facts of nature. It should be noted, however, that the struggles between snakes and frogs or between cats and mice are struggles between animals of different species.

In taxonomy, living beings are divided into the groupings of kingdom, phylum, class, order, family, genus, and species. In the case of cats and mice, cats are in the order of Carnivora, and mice are in the order of Rodentia. Cats and mice are different from each other on the level of order. In the case of snakes and frogs, snakes are in the class of Reptilia, and frogs are in the class Amphibia. Snakes and frogs are different from each other on the level of class. In other words, when an animal preys upon another, in most cases the preying animal is different from its prey at least on the level of species. In nature, there is hardly a case in which animals belonging to the same species fight at the risk of their lives. In marked contrast, human beings, who all belong to the same species (namely, Homo Sapiens) plunder from one another and kill one another. Therefore, the fact that human beings struggle with one another cannot be justified on the basis of nature's phenomenon that the stronger prey upon the weaker.

As an illustration, consider the case of struggle among lions. When a new lion is placed into a pride of lions, a struggle may take place. However, there arises no killing, as the weaker lion surrenders to the stronger one. Accordingly, this kind of struggle is intended to determine which lion should be the leader in other words, it is intended to establish order. This is not an essential struggle. Therefore, this kind of struggle just as the kind discussed above, cannot be the basis for justifying the kind of struggle in which one human being kills another human being. Moreover, even though in nature we may find phenomena in which the stronger prey upon the weaker, more often than not what we find is that different animals cooperate with one another and coexist.

Therefore, we cannot rationalize struggle between human beings, thereby making a law out of it, on the basis of the phenomenon of the stronger preying upon the weaker in nature.

It is only because humankind fell away from God, and became self-centered, that human beings have come to plunder from and kill one another. Accordingly, if humankind returns to its original state, such struggles will no longer be seen in human society. Furthermore, if humankind had not fallen, people would have become the rulers of the cosmos, and would have exercised dominion over nature through love. Therefore, if humankind comes to exercise dominion with
love, even greater harmony will be realized in nature.

Thus, we come to the conclusion that the universe and human society have been developing, not through the struggle of opposites, as Communism asserts, but rather through harmonious give and-receive action between correlatives. that is. between subject and object.
CHAPTER 3: THEORY OF THE ORIGINAL HUMAN NATURE

The Theory of the Original Human Nature is a study concerning the image of what the original human being, but for the human fall, would have been like. Because of the human fall, human beings have lost their original condition. They have lost not only their original selves, but also their original world. As a result, up to the present time they have been endeavouring, sometimes even unconsciously, to restore the original human self and the original world. This means that, throughout their entire lives, human beings harbor the idea of becoming better selves and the hope of living in a better world. Yet, human history has continued, even until today, without the ideal being realized.

Fish swim freely in the water; birds fly in the sky as they please. But what would happen if they were taken out of their natural environment? If fish were taken out of the water and thrown on land, they would suffer tremendous pain. They would desire to go back to the water, their natural habitat. Similarly, if a bird is caught and put in a cage, it feels restrained and longs to go back to the open sky.

In the same way, people ardently desire the realization of the ideal, and at the same time feel disappointed in the world as it actually is. This means that human beings have lost their original selves and the ideal world. Since that ideal, even until today, could not be realized many have lived in constant disappointment, under dire hardships and difficulties; but having no other choice, they could not but live in this world as it is. Some people, however, have never ceased to pursue the original human way of life, especially religious people and philosophers. They seriously grappled with the question, “What is the human being?” and looked for ways to recover the original way of life.

Buddha, for example, spent six years of his life in strict monasticism and asceticism, engaging in deep meditation. As a result, he came to realize that human beings originally possessed Buddhahood, but through ignorance came to be bound by worldly desires and fell into suffering. Buddha taught that the way to recover one's original nature is through a life of spiritual discipline.

Jesus, likewise, inquired deeply into the problems of human life while traveling through many places, until he started his public ministry at the age of thirty. Consequently, he preached that human beings are sinners and have a satanic blood lineage resulting from the human fall, and that everyone must be born again by believing in the Son of God, that is, in Jesus himself. Socrates said, that the true way of human life is to love true knowledge. In Plato, the supreme ideal of human life is to recognize the idea of the Good. For Aristotle, reason is what makes a person human, and he said that virtue is best realized in the communal life of the polis (city-state) and that the human being is a social animal (or polis-animal). Greek philosophers, broadly speaking, held the view that reason is the essence of human nature, and that if a person's reason is allowed to operate fully, that person will become an ideal being.

In the Middle Ages, Christian theology reigned over philosophy, and the Christian view of human nature was that human beings are sinful beings and can be saved only by God's grace. In this view, reason was regarded as ineffective. In the modern period, however, currents of philosophy that believed in human reason again came to appear. Descartes considered human beings to be rational beings, but he believed that people incur error or become confused because they do not know how to make proper use of reason.

Therefore, Descartes discussed the method of how to use reason properly. Kant claimed that human beings are personal beings that obey the voice of moral obligation ordered by practical reason, and that human beings are personal beings that obey the voice of moral obligation ordered by practical reason, and that human beings should live according to reason, without succumbing to temptations or desires.

Hegel, too, regarded human beings as rational beings. Reason was something that would self-actualize in the world. Freedom, the essence of reason, was to be realized along with the
development of history.

According to Hegel's theory, human beings and the world should have become rational beings with the establishment of the modern state (i.e., the national state). In reality, however, people have remained deprived of their human nature just as they always had, and the world has continued as irrational as it had been before.

Kierkegaard opposed extreme types of rationalism such as the one offered by Hegel. Kierkegaard did not agree that humankind would become increasingly rational as the world progresses, as Hegel had claimed.

In actual society, he said, human beings are nothing but average people, whose true nature has been lost.

Accordingly, only when a person carves out life independently as an individual, apart from the general public, can that person's true human nature be regained. Thus, the conceptual framework for dealing with people in actual society, who have lost their original nature, and for seeking to restore human nature independently, was subsequently developed as the thought of Existentialism. This will be further explained below.

Feuerbach, in opposition to Hegel's rationalism, regarded the human being as a sensuous being. According to Feuerbach, human beings alienated from themselves their essence as a species, objectified it, and came to revere it as a god. Therein lay the loss of human nature, he thought. Thus, Feuerbach asserted that human beings must recover their original human nature, and that this can only be done through denying religion.

Departing from Hegel's idea of actualizing freedom, Karl Marx called for the true liberation of human beings. In the society of Marx's time, the lives of laborers were indeed miserable. They were forced to endure long hours of labor, and were given wages that barely could sustain their lives. Diseases and crime were rampant among laborers, who were deprived of their human nature. In contrast, the capitalists were living in great affluence gained from their merciless exploitation and oppression of laborers. But in Marx's view, the capitalist themselves were deprived of their own original human nature.

Determined to liberate humankind, Marx first started with Feuerbach's humanism as a way to restore human nature; later, however, he came to realize that human beings were not only species beings, but also beings engaged in productive activity -- and this led him to the view that the essence of humankind is the freedom of labor in capitalist society, laborers were deprived of all the products of their labor, and they labored not by their own will, but by the will of the capitalists. Therein, precisely, lay the laborers' loss of human nature according to Marx.

From that, Marx concluded that in order to liberate the working class, what must be done is to overthrow capitalist society, where laborers are exploited. When such liberation occurred, the capitalists themselves would regain their own human nature, Marx thought. Furthermore, based on the materialist view, Marx concluded that human consciousness is determined by the relations of production, which are the basis of society, and that the economic system must be changed by force. Nevertheless, the Communist nations, in which revolutions took place in accordance with Marx's theory, have become dictatorial societies where freedom is suppressed and human nature is violated and neglected. Those are societies in which people have increasingly been losing their original nature. This implies that Marx was mistaken both in his grasp of the cause of human alienation and in his method for solving the problem of human alienation.

Human alienation, however, is not a problem of Communist society alone. In capitalist society as well, individualism and materialism are rampant, and a self-centered way of thinking whereby people think they are permitted to do anything they want has become pervasive. As a result, in capitalist society, too, human nature is quickly being lost.

In this way, numerous religious people and philosophers have developed their own views of human nature, devoting great effort to the recovery of the original human nature; yet they have
been unsuccessful in actually liberating humankind. The difficult problem for everyone has always been how to determine what the human being is.

The Reverend Sun Myung Moon has trod his entire life course trying to provide fundamental solutions to such unresolved questions in human history. He has proclaimed that, originally, every human being is a child of God, even though, having lost their original nature, people have become miserable.

Human beings were created in the image of God, but due to the fall of the first human ancestors, they have become separated from God. They can restore their original nature, however, by living in accordance with God's word, thus coming to receive God's love. In this chapter, the problems of the human fall and the way to restore the original human nature will not be discussed (these topics are entrusted to Divine Principle); our focus will be on describing the original human nature itself.

From the original standpoint, each one of us is a being with Divine Image, which resembles the Image of God, and a being with Divine Character, which reflects the Character of God. We are also beings with position, which resembles the characteristic of position in the Original Image. Each of these characteristics will be discussed below.

1. A Being With Divine Image

The human being is a being with Divine Image, resembling the Image of God. The Divine Image consists of Sungsang and Hyungsang, yang and yin, and Individual Image. Resembling this Divine Image, each one of us is to become a being of united Sungsang and Hyungsang, a being of harmonious yang and yin, and a being with individuality.

A. A Being of United Sungsang and Hyungsang

There are four kinds of Sungsang and Hyungsang in human nature. First, each human being is a substantial image integrating all things. We contain in our Sungsang and Hyungsang not only the Sungsang-Hyungsang elements of the animal kingdom, plant kingdom, and mineral kingdom, but also the Sungsang-Hyungsang elements unique to human beings, namely the spirit mind and the spirit body.

Second, each person is a dual being of spirit person and physical person. Third, each human being is a being of united mind and body. And fourth, each human being is a being with a dual mind consisting of a spirit mind and a physical mind.

Now, when we consider the human being from the perspective of having lost the original human nature, the relationship between the spirit mind and the physical mind (the fourth kind of Sungsang and Hyungsang mentioned above) is especially important. Hence, let us consider this relationship in further detail. The function of the spirit mind is to pursue a life of truth, goodness, beauty, and love in other words, a life of values. Love is the foundation for truth, goodness, and beauty. Therefore, a life of values is a life of truth, goodness and beauty, centered on love. to be sure, a life of values includes the aspect of pursuing one's own joy by seeking spiritual values for oneself, nevertheless, a more essential aspect of a life of values is the effort to please others through realizing values. Therefore, life of values is a "for others" type of life that is, life in which one lives for family, tribe, nation, humankind, and ultimately for God. In contrast, the function of the physical mind is to pursue the life of food, clothing, shelter, and sex -- that is, material life. Material life is life centered on the individual person.

In the original order, the spirit mind and the physical mind are in the relationship of subject and object. The physical mind should obey the spirit mind. The union of the spirit mind and the physical mind constitutes the "human mind." The human mind in which the spirit mind is subject and the physical mind is object is an "original mind." That the physical mind obeys the spirit mind means that the life of values is primary and material life is secondary. This means that the
life of truth, goodness, beauty, and love is the purpose (goal), and the life of food, clothing, shelter, and sex is the means to that goal. This is the way human beings, originally, should have lived.

In order to actualize such a relationship between the spirit mind and the physical mind, human beings should have grown in accordance with God's word. Their, they would have formed a union in give-and-receive action between the Sungsang and the Hyungsang, just as in God a union between the Original Sungsang and the Original Hyungsang, centering on Heart, is maintained.

Due to the human fall, however, human beings failed to actualize the original relationship between the spirit mind and the physical mind. As a result, the physical mind, which should have been in the object position, came to stand in the subject position; and the spirit mind, which should have been in the subject position, came to stand in the object position. Thus, the life of food, clothing, shelter, and sex became people's primary objective, whereas the life of truth, goodness, beauty, and love became a means to that end. Love for others and actions of truth, goodness, and beauty came to be carried out for such purposes as gaining wealth and obtaining position. This does not mean that there are no values in the fallen world: there are values in the fallen world, but in many cases, these values are the means for self-centered, material life.

The reason is that the physical mind has become the subject, and the spirit mind has become the object.

In this way, the original relationship between the spirit mind and the physical mind has been reversed.

Therefore, in order to recover the original state of human life, this relationship must be returned to its original state. That is why, throughout history, the various religions of the world have taught people how to win victory in the battle against their own selves. Confucius, for instance, spoke of the "return to the observance of the rites through overcoming the self." Jesus said, "If any man would come after me, let him ... take up his cross and follow me" (Matt. 16:24, Rsv), and "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matt. 4:4, RSV). In order to achieve victory over themselves, people have often chosen a monastic way of life, which includes asceticism, fasting and prayer.

Thus far, numerous monks, nuns, saints, and righteous people have indeed prevailed in their battles against their own selves, but having done that, they did not know what to do to cope with the sinful world. Thus, real society remained under the dominion of desires centered on the physical mind, and those monks nuns, and So forth, had to conduct their saintly lives separately from the rest of society.

**B. A Being of Harmonious Yang and Yin**

Yang and yin are attributes of the Sungsang and of the Hyungsang. Let us discuss the harmony between yang and yin as the harmony between a yang entity and a yin entity. The harmony of yang and yin in humankind refers to the harmony of man and woman, or more precisely, the harmony between husband and wife.

The problem of what husband and wife should be like and what the family should be like have been important issues since ancient times. Animals, plants, and minerals all exist and multiply through the union between yang and yin. Yet, to regard the union between yang and yin in human beings simply as the union between man and woman would be equivalent to regarding the union of husband and wife simply as a biological union. In advanced nations today, men and women easily get married and easily get divorced; as a result, the sacredness and eternalness of marriage are being lost. This is not the original way for the relationship of husband and wife. No satisfactory answers have yet been given to such questions as why men and women exist or for what purpose they get married. Hence, people many times prefer not to get married at all.
To these problems, Unification Thought offers clear solutions.

First, husband and wife each, originally, represents one of God's dual characteristics; accordingly, their conjugal union, signifies the manifestation of God. When husband and wife love each other centering of God and with God's love as the vertical axis, they love each other horizontally, performing a circular movement centering on that axis. When that happens, God's love dwells in that couple.

Second, husband and wife each, originally, represents one half the universe; therefore, the unity of husband and wife signifies the completion of the creation of the universe. If Adam and Eve had not fallen away from God, the creation of the universe would have been completed by the perfection of Adam and Eve because the perfection of humankind, which was to rule over the creation, was the ultimate aim of the creation of the universe. Thus, the perfection of husband and wife signifies the completion of the creation of the universe. Since, however, no couple has ever reached perfection, the creation of the universe has not been completed yet. For that reason, God has been conducting the dispensation of re-creation. To re-create fallen human beings means to lead them to be perfected as individuals, and further to be perfected as husband-wife couples. Human beings were created to be rulers of dominion over all things, but neither man alone nor woman alone can become ruler of dominion. Only by being perfected as a couple, that is, as husband and wife, can they become rulers over creation. Only then will the creation of the universe be completed. Third, since husband and wife each, originally, represents one half of humankind, the unity of husband and wife signifies the unity of humankind. To explain, the husband represents all the men of humankind, and the wife represents all the women of humankind. The population of the world today is approximately five billion people. Therefore, the husband and the wife, each, possess the value of representing 2.5 billion people.

Fourth, originally husband and wife, individually, are beings representing one half of the family; therefore, the union of husband and wife signifies the perfection of the family. The husband represents all the men of the family, and the wife represents all women.

From the above perspective, that husband and wife love each other signifies that they have perfected their love for all humankind through the family, and that they have become the center of the universe. The union of husband and wife is, indeed, a sacred and precious union. Because of the human fall, however, Adam and Eve were not able to become husband and wife as originally intended. As a result, in fallen humankind, no husband-and-wife couple has ever been able to become united centered on God's love, and all of them have lost God. Thus, the creation of the universe has remained incomplete, humankind is divided, and discord often takes place within the family.

Today, family problems and social problems abound everywhere. The cause of all of these problems is that husband and wife do not have a proper relationship. That is why families break down, societies are in disarray, nations become disorderly, and the world is chaotic. Therefore, that husband and wife become harmoniously united is equivalent to the world becoming united. Stated differently, the union of husband and wife is the key to solving social and world problems.

C. A Being With Individuality

In creating the universe, God envisioned the individual images of the various beings to be created. He conceived the image of each human being, each animal, and each plant. The individual image of a human being is especially distinctive; with regard to other human beings, however, the lower their class is, the less distinctive their individualities are. For instance, we can hardly distinguish the individualities of bacteria or amoebae. In contrast, the faces and characteristics of human beings are clearly distinguishable from one another. God endowed human beings with such a particularized individual image so that He might obtain, from each one of them, a unique, stimulating joy. Therefore, a human being is a being with supreme value who gives supreme joy to God through a unique individuality. This individual image in another
aspect of the original human nature.

The first manifestation of people's individuality is their appearance; though there are five billion people in the world, no two individuals have exactly the same face. The second manifestation of people's individuality is their behavior, which is different from person to person. If we regard appearance as the unique characteristic feature of people's Hyungsang, then behavior can be regarded as the unique characteristic feature of their Sungsang, because behavior is a direct manifestation of the mind.

The third manifestation of people's individuality is their creative expression. That does not mean only creation through art, but any activity in which one may engage oneself to express one's creativity. This expression differs from person to person.

Hence, God feels pleased by looking at the face, behavior, and creative activity of each human being with original human nature. That God becomes pleased by looking at such human beings means that they give unique beauty to God through their appearance, behavior, and creative activity. That is the beauty of a person's individuality, which includes the beauty of appearance, the beauty of behavior, and the beauty of creative activity.

When parents look at their children, they perceive each child as beautiful and lovely. In the same way, when God looks at human beings, He feels that the appearance, behavior, and creative activity of each human being are beautiful and lovely -- and He becomes pleased.

Because of the human fall, however, people's individualities have mostly been crushed or ignored. This has been especially true in dictatorial societies.

The paramount example of this is the society under Communist rule. The reason is that Communism denigrates human individuality, regarding it as a product of the environment -- a viewpoint derived from materialism. Viewed from the perspective of Unification Thought, however, human individuality is neither something accidental nor a product of the environment; rather, it is derived from the Individual Image of God -- in other words, it is something that comes from God and, therefore, is very precious.

II. A Being with Divine Character

A. A Being With Heart

Heart (or Shimjung) is the emotional impulse to seek joy through love; it is the source of love and the core of God's character. Therefore, in human beings as well, the core of their original nature is Heart, and they are beings with Heart.

When human beings come to inherit God's Heart, they feel a strong desire to love everyone and everything.

Not to do so would cause their heart to feel a great deal of pain. Fallen persons find it difficult to love others, but once they become one with God's Heart, their lives are transformed into love itself. Also, if love is there, those who have many possessions cannot but share with those who have less. In this way, the gap between the haves and have-nots, the rich and the poor-in other words, the reality of exploitation in the world-comes to naturally disappear. Such would be the results of the balancing function of love. That human beings are beings with Heart means that they live a life of love. Therefore, one can conclude that the human being is Homo Antans a loving person, or a person of love.

Heart is the core of the human personality. Therefore, that human beings are beings with Heart means that they are individuals of personality. Such a person's spirit mind and physical mind engage in harmonious give-and-receive action centering on Heart, and their faculties of intellect, emotion, and will are equally developed in a balanced way, centering on Heart.

In fallen persons, the function of the spirit mind is often weak and dominated by the physical
mind. For example, some people may have a well-developed reason yet lack emotional maturity or sufficient willpower to do good. On the other hand, if a person inherits God's Heart and becomes a being with Heart, that person's intellect, emotion, and will develop in a well-balanced way, and the spirit mind will have dominion over the physical mind as they engage in harmonious give-and-receive action.

Furthermore, Heart is the driving force that stimulates the faculties of intellect, emotion, and will, and is the basis for the values of truth, beauty, and goodness. Intellect is the faculty to cognize, and it pursues the value of "truth"; emotion is the faculty to feel joy, anger, sorrow, happiness, and so forth, and it pursues the value of "beauty"; will is the faculty to determine one's mind, and it pursues the value of "goodness." Originally, all of these should function on the basis of motivation from Heart. If one pursues truth through intellectual activity, the result will be the knowledge of science, philosophy, and so on. If one pursues beauty through emotional activity, the result will be art. If one pursues goodness through volitional activity, the result will be morality, ethics, and so on. Politics, economics, law, the media, sports, and so on, these are the results of intellectual, emotional, and volitional activities. The totality of these intellectual, emotional, and volitional activities is culture. This is illustrated in Fig. 3-1.

In this way, Heart is the driving force of cultural activities. Therefore, culture, in its original meaning, should be culture of Heart. That is what true culture is all about. The culture of heart, which God originally intended to realize through Adam, was the "Adam culture." Since Adam and Eve fell, however, the culture of Heart was not realized; instead, cultures based on self-centeredness or cultures in which the intellect, emotion, and will are separated from one another) have been established.

**Fig. 3-1: The relationship between Mind, Value, and Culture, centered on Heart**

For example, in economic activity until today, making money has been the supreme purpose. In the original world, however, if someone were to live in isolated affluence while others lived in poverty, that person could not but be stricken by pain in the heart. Thus, those who earned a great deal of money would naturally want to give some of it to their neighbors or to society. In other words, people would feel like actualizing God's love through their economic activities. Not only in the economy, but also in other fields, people would want to actualize God's love. Thus,
the culture of heart would be established.

To date, humankind has tried in many different ways to actualize the true culture, but all attempts have failed. The reason is that people did not know what the true culture is supposed to be like. The Great Proletarian Cultural Revolution in China was one example. The leaders of that revolution attempted to build a culture based on labor, in accordance with materialistic dialectic, but their efforts resulted only in the disregard for human nature and the delay of modernization. The true culture is a culture centered on Heart. The new cultural revolution advocated by the Reverend Sun Myung Moon aims precisely at the establishment of the culture of Heart.

At this point, it may be opportune to elaborate on the concepts of culture and civilization. The sum total of the results or intellectual, emotional, and volitional activities, when considered from the material aspects of those results, is called, “civilization”; and when considered from the spiritual aspects of those results (religion, art, and so on), it is called “culture.” Since, however, it is difficult clearly to distinguish the spiritual aspects from the material aspects, these two terms are generally used in the same meaning.

Therefore, in Unification Thought as well, "culture" and “civilization” are used in the same meaning.

B. A Being with Logos

The universe was created through Logos and performs its movements in accordance with Logos. Human beings, also were created through Logos, and their life must be in accordance with Logos. Thus, the human being is a being with Logos.

Logos is a multiplied body that came into being through give-and-receive action between God's Inner Sungsang and Inner Hyungsang centered on purpose. Since "reason" plays a specially important role in the Inner Sungsang and “law” plays an equally important role in the Inner Hyungsang, Logos is the unity of reason and law, hence the term “reason-law.” Therefore, a being with Logos is a being with reason-law.

Since the characteristic feature of reason is freedom and the characteristic feature of law is necessity, a “being with Logos” refers to a being in which freedom and necessity are united. This means that human beings are normative beings, living according to laws (or norms), as well as rational beings, behaving according to free will.

Today it is commonly held that since human beings are free, they should not be restricted by any laws or norms. True freedom, however, consists in obeying laws or more precisely-in willingly observing laws.

Freedom that ignores laws is license and brings nothing but destruction. For example, a train, as long as it remains on the tracks, can run rapidly or move slowly, go forward or move backward. If, however, it leaves the tracks, it will not move at all. In other words, the train has freedom only insofar as it remains on the tracks. If it derails, it will destroy itself and may cause damage to people and property.

In like manner, people can enjoy freedom as long as they live in accordance with norms. Confucius said, “(At seventy) I followed my heart's desire without overstepping the line.” This is indeed a description of the human being as a being with Logos, in which free will and law are united.

Since human beings are beings with Logos, their original nature is to try to follow the law. The law that we must follow is the law that operates in the entire universe-specifically, it is the Law of Give-and-Receive Action. When Logos was formed in the Original Image, it was motivated by Heart, which is the root of love. Therefore, the law of the universe, originally, is motivated by love, and the purpose of the law is die actualization of love.

As mentioned in the Ontology, the family is the miniature of the orderly system of the cosmos.
Therefore, just as the universe has vertical and horizontal order, so the family, likewise, has vertical and horizontal order. The norms that correspond to these two kinds of order are the vertical norm and the horizontal norm.

The vertical norm in the family is the norm for the relationship between parents and children. The horizontal norm in the family is the norm for the relationships between brothers and sisters and between husband and wife. Furthermore, in human beings, there are norms for individuals to observe, namely, individual norms. These are the norms for perfecting the personality of each human being as an individual.

The vertical norm, horizontal norm, and individual norms will be explained in detail in “Axiology” and “Ethics.” The norms of the family, as mentioned above, can be extended directly to society and nation. Ultimately, the norms of the family form the foundation for the norms to be observed on the levels of society and the nation. Because of the human fall, people have ceased to be beings with Logos. As a result, the breakdown of the family is becoming increasingly noticeable today, and society and nations are in a chaotic situation.

When people restore their original nature as beings with Logos, then families, societies, and nations will be able to return to their original, orderly status.

C. A Being with Creativity

God created the universe through creativity and gave human beings the ability to create. Through creativity, then, people have been developing science and art.

God's creativity is based on Heart. In creating the universe, God's Inner Sungsang and Inner Hyungsang engaged in give-and-receive action centering on the purpose established by Heart, and formed the Logos.

Furthermore, the Logos and the Original Hyungsang engaged in give-and-receive action centering on purpose, and formed created beings. The ability to form these two-stage developmental four-position bases, namely, the inner developmental four-position base and the outer developmental four-position base, is God's creativity.

Human beings, likewise, first establish the purpose and then make a design, or prepare a plan, to implement that purpose. Next, on the basis of that design or plan, they produce things. God endowed human beings with creativity in order for them to have dominion over the creation with Heart and love. Dominion incorporates the meaning of ruling, managing, processing, protecting, and so on. Hence, the various kinds of activities involving matter, such as primary, secondary, and tertiary industries, as well as the activities to govern society, including politics, art, and science, fall under the activities of having dominion over creation. If human beings had inherited God's creativity completely, they would have been carrying out all of these activities centering on God's Heart and love.

In its original meaning, dominion can be exercised over something only by the person who made that thing; thus, we cannot, by our own will, exercise dominion over something that has been made by someone else.

Therefore, human beings cannot, by their own will, exercise dominion over the things of the universe, since those things were created by God. In consequence, it was not possible for God unconditionally to give the things of the universe to humankind, no matter how much He might have wished to do so. In order for human beings to be able to exercise dominion over the things of the universe, they must establish the condition of having helped to create the universe, that is, the condition of having participated in the creation of the universe. When God created the universe, human beings did not exist yet; thus, it is not possible for them actually to have participated in the creation of the universe. Instead of that, God has planned for human beings to be able to participate in the creation of the universe by creating themselves by this is meant
that God wanted human beings to grow and perfect themselves through their own responsibility. Human beings are the integration of all things, a microcosm; the value of one human being is equivalent to that of the entire universe. Therefore, if human beings perfect themselves, God is prepared to accept that as a condition of the same value as if they themselves had created the universe.

That is why God directed human beings to perfect themselves, which means to perfect their personalities and to mature their spirit selves. For this, in the process of growth of Adam and Eve, God only gave them the commandment not to eat of the fruit of the tree of knowledge of good and evil—which meant they were not to engage in sexual love before the proper time and He did not interfere with their behavior. The reason was that, if God had interfered, then Adam and Eve could never have been in the position to qualify to have dominion over things. As it happened, Adam and Eve failed to observe God's commandment, and humankind has become unable to obtain the qualifications to exercise dominion over things.

As a result, human beings have become unable to inherit God's creativity, and have come to engage in creative activities based on their reason, which has become self-centered. Thus, in relationships among individuals, people have come to place priority on personal interests; in relationships among families, each family places priority on its own family interests—, in relationships among nations, each nation places priority on its own national interests. Thus, for the most part, creative activities have become self-centered.

Moreover, people have also become quite unconcerned about what happens to nature. This has caused various kinds of problems, such as destruction of natural resources, pollution, and the development of weapons to destroy human beings.

In order to solve these problems, people must establish the original creativity, which is centered on Heart.

Heart, therefore must become the center of creativity, which means that creation takes place motivated by love, and that the activities of creation are performed on the basis of proper values.

Therefore, those who would become scientists, must first become persons of values, or persons of character, before becoming scientists. In other words, ethics must become the basis of natural science.

In the modern age, however, scientists have limited themselves to the pursuit of objective facts, disregarding values of any kind. The result is the miserable situation we see today. To solve this problem, the Reverend Sun Myung Moon sponsors the International Conference on the Unity of the Sciences (ICUS) as an attempt to inspire scientists to begin to deal with values, so that scientists can restore true creativity.

The premises of true creativity would require of scientists “to love nature, to reconsider the dignity of human beings, to seek love among all humankind, and to search for God as the origin of love

III. A Being with Position

Resembling the relationship of subject and object in the Original Image, human beings possess the positions of subject and object. When people are born, they start out in the position of objects specifically, objects to their parents. After growing, they become parents themselves and stand in the position of subject to their children. In social life, too, people start out from a lower position and gradually rise to a higher position. Therefore, human beings stand first in the object position, and then gradually grow to stand in the subject position.

A. The Object Position

God created human beings to be the objects of His love, so that He might obtain joy in relating
to them.

Therefore, the primary significance of human life is to please God. In other words, human beings exist in the object position to God.

Thus, human beings, first and foremost, stand in the position of objects to God. In society, too, human beings are in the position of objects to various subjects. For example, the people of a nation are in the object position to the government of that nation; children are in the object position to their parents; students to their teachers; and subordinates to their superiors. Also, individuals are in the object position to the corporate wholes of organizations or groups to which they belong, as well as to the nation, state and humankind.

The object needs to have “object consciousness” as the mental attitude toward the subject. Object consciousness toward God is a heart of attendance and loyalty. The object consciousness toward the sovereign or chief of state is loyalty. Children's object consciousness toward their parent is filial piety.

Subordinates' object consciousness toward the whole is a heart of service. What these various types of object consciousness have in common is an attitude of living for others and a heart of meekness and humility.

In the fallen world, many dictators have appeared throughout history who took advantage of people's object consciousness by behaving as though they were true subjects to the people, and thus they came to receive people's respect and support. Hitler and Stalin were major examples of this type. Yet, though false subjects may prosper for a certain time, in the end they surely lose the support of the people. That is a fact proven by history.

Why such historical phenomena? Since human beings were created by God as God's children, they have in the depth of their hearts the object consciousness of attending and pleasing God. Therefore, when people meet a leader that appears to be a representative of God, their latent object consciousness will seek to follow that leader, even to the point of sacrificing their very lives. But people are often mistaken about who their true subject is; thus, they have often been deceived by false subjects, such as dictators, and have often followed them blindly. Therefore, finding one's true subject is an important matter.

Object consciousness is the essential element of ethics. In today's society, however, object consciousness has become almost completely neutralized and there is a growing tendency for people to ignore the authority of the subject. As a result, society has been thrown into confusion. Therefore, in establishing an ethical society, what needs to be done, first and foremost, is to establish true object consciousness.

B. The Subject Position

As human beings grow, they come to stand in the position of a subject, or the “subject position.” In the family, for example, parents are the subject to their children; in schools, teachers are the subjects to students; in business, executives are the subjects to subordinates; in a nation, the government is the subject to the people. Furthermore, the whole (e.g., humankind, the state, the nation) is the subject to the individual.

From the viewpoint of Unification Thought, the subject is in the position of God's representative to the object. Therefore, the subject should exercise dominion over the object as though doing that in place of God. The spiritual posture required of the subject toward the object is “subject consciousness.” Subject consciousness requires concern, love, and authority toward the object. Let us consider each of these characteristics.

First, the subject must have concern for the object. Human alienation, which is a serious problem today, results from the fact that subjects lack concern for their objects. Lack of concern means that the subject does not assume responsibility for the object. When that happens, the object comes to distrust and to disobey the subject. Therefore, on the part of the subject, there is no
room for neglecting the object.

Second, the subject must love the object. Usually, ruling over others by giving orders to them is considered the way to show subject consciousness, but in reality that is not so. Being a subject means loving the object.

As God loves humankind, which is the object of God, so must every subject love its object. As mentioned earlier, object consciousness means that the object obeys and serves the subject; in order for object consciousness to be established, however, the subject must first love the object.

Third, the subject must have authority. The subject should love the object, but if a leader is always lenient when dealing with subordinates, authority cannot be established. If the leader has no authority, the subordinates will lose their seriousness. Therefore, it is necessary for the subject to maintain authority while loving the object. This means that love has not only a warm aspect, like spring, but also a strict aspect, like winter. Love can be expressed in different ways, depending on the time and circumstances.

Thus the subject needs authority, and yet the subject must not be authoritarian. If authority is too strong, the subordinates will end to withdraw and lose creativity. True authority makes those in the subordinate position feel thankful, even when they are reprimanded by their superiors.

This is certainly true of God. God is a being of love, while at the same time, a being of authority. For example, when Abraham failed in his attempt to offer the heifer, ram and she-goat and doves, God ordered him to offer his son Isaac as a sacrifice. But when Abraham, in obedience to God's order, was about to make the offer of Isaac, God stopped him and said, "now I know that you fear God" (Gen. 22:12). Thus, God made it clear He wishes us to fear Him more precisely, God intends to be a God of authority.

As a final point, let us consider the subject position of human beings toward all things. As mentioned earlier, when human beings inherit God's Heart, they will have dominion over things by expressing creativity based on love. When that happens, human beings will stand in the subject position toward all things, in a true sense. That is in sharp contrast with the Marxist assertion that, when the means of production are nationalized and a planned economy is put into practice, then "mail ... becomes the real, conscious Lord of Nature." 6 As we can see, from tile unsuccessful agricultural policies, industrial stagnation, and other economic problems of the former Soviet Union, China, and other Communist countries, Communism, quite to the contrary, has failed in its dominion over things. This tells us that, based on the Marxist view of human nature, people cannot, in the true sense, stand in the subject position toward the creation.

C. Connected-Body Consciousness and Democracy

Every person exists as a connected body in social life; so, everyone is both a subject and an object at the same time. In other words, human beings with the positions of both a subject and an object, or beings with a dual position. this fact can be summed up in the phrase, “human beings are in the connected-body position.” For example, in a company, a person may be in the subject position to subordinates, while, at the same time, in the object position to superiors. Though someone may be in the highest possible position, still that person is in the object position to God. Therefore, human beings are always in the connected-body position. Tile spiritual posture that a connected-body should take is that of possessing both object consciousness and subject consciousness; this is called connected-body consciousness.

As mentioned earlier, people first stand in the object position, and then stand in the subject position.

Therefore, in connected-body consciousness, priority should be given to object consciousness. In other words, subject consciousness should be established on the basis of object consciousness. In the case of fallen persons, however, when they stand in the subject position, they often forget about object consciousness and give priority to subject consciousness. Dictators
are typical examples of this. They consider themselves to be supreme and seek to do everything according to their own will. In contrast, in the original society, leaders should be conscious that they are always in the object position before God -- even if they may be in the highest human position and should not forget humility.

Next, let us consider connected-body consciousness in democracy. The fundamental principles of democracy are freedom and equality i.e., equality of rights. These principles are based on the theory of natural law proposed by John Locke (1632-1704). Contrary to Thomas Hobbes (1588-1679), whose view was that the natural state of human beings is “a war of all against all” (bellum omnium contra omnes), Locke argued that, since natural law exists in the natural state people stand in a free and equal status. He also held that in the natural state, people have natural rights i.e., the equal rights to life, freedom and property. 7 The theory of equality of rights based on natural law derives from Christianity’s idea of “equality before God” 8 Equality before God refers to the equality of all people as objects before God, the subject.

Therefore, the theory of equality of all people was originally based on object consciousness. That is to say, democracy, originally, started out on the basis of object consciousness.

In the modern period, however, religion and politics became separated, and as a result, the concept of God disappeared from the political world, leaving the concept of equality all by itself. In this way, “equality before God” turned into “equality before the law.” God, the subject, was excluded from political life, and, as a result, people were elevated to the position of subjects, and the concept of equality changed into equality among people as subjects. Consequently, object consciousness was eliminated from connected-body consciousness, and subject consciousness became dominant.

In today’s dramatic society, subject consciousness has become too strong. Taking little notice of the rights of others, people assert their own rights excessively, which results in unavoidable conflicts among them.

Public, destructive criticism of the government has become an everyday occurrence, and democratic society has become a society of confusion. In order to bring such a confusion under control, it often happens that dictators rise, especially in developing nations, and carry out oppressive rule. How can such problems be solved?

Democracy, before allowing this kind of confusion to exist, achieved comparatively sound development.

The reason was that people maintained object consciousness before God, due to their Christian spirit.

Today, however, Christianity has lost its vitality.

People have come to disbelieve in God, and at the same time, have lost respect for their superiors. As a result, the inherent contradiction of democracy, that is, conflicts among subjects, has surfaced, and social confusion of various kinds has arisen. for example, in the United States, a typical nation among advanced democracies, society has serious problems, such as increase in crime, decay of sexual morals, rise in divorce rate, breakdown of the family, drug abuse, expanding AIDS epidemic, and so forth. From this perspective, the contemporary world can be called a spiritual wilderness. The key to solving these problems lies in resurrecting object consciousness. In order to do that, we need to invite God to return to our midst. We must also go back to the original spirit with which modern democracy started, namely, the idea that all people are equal before God. To do that, the first and most important step is to provide reasonable proof for the existence of God, so that modern persons can accept Him. If people come to believe in God, they will come to respect their superiors in society as well. Also, those in superior positions will come to guide their subordinates with love. The government will love the people, and the people will become loyal to the government. When democracy, which has lost God, goes back to being democracy centered on God, the ills of today’s democratic society
will be fundamentally resolved.

Unification Thought refers to God-centered democracy as “fraternitism,” because in God-centered democracy, all humankind will become loving brothers and sisters centering on God’s love.

IV. Conclusion

As explained earlier, human beings, originally, are beings with Divine Image, beings with Divine Character, and beings with Position. This is the Unification Thought's answer to the question, “What is a human being?” In conclusion, the original human nature can be summarized as follows. An original human being is:

a. a being of united Sungsang and Hyungsang resembling the Divine Image
b. a being of harmonious Yang and Yin resembling the Divine Image
c. a being of individuality resembling Divine Image
d. a being with Heart resembling the Divine Character, a person of character who practices love—in other words, Homo Amans, a loving person, or a person of love
e. a being with Logos resembling the Divine Character; a being of norms, who lives according to the way of Heaven, or the law of the universe
f. a being with creativity resembling the Divine Character; a Heart centered ruler of dominion over all things
g. a being with position, possessing a dual purpose and connected-body consciousness.

This is the original image of the human being, as a precious, holy being, bearing great content. If one of these human characteristics were to be chosen as the most essential one, it would be that the human being is a “being with Heart.” Traditionally, the human being has been portrayed as “the knower” (homo sapiens), with reason its the essence of human nature; or as “the maker” (homofabey), with the ability to use tools as the essence of human nature; and so forth. Greek philosophy and modern rationalist philosophy would hold the former view, whereas Marxism and pragmatism would hold the latter. In contrast, Unification Thought advocates the concept of the “loving being” (homo amans), asserting that the essence of human nature is Heart, or love.

V. A Unification Thought Appraisal of the Existentialist Analysis of Human Existence

It seems that the meaning of existentialism varies among existentialist philosophers. As a whole, however, existentialism can be characterized as a philosophy that searches for the essential self, or the essential human condition. According to existentialists, human beings, having become alienated from this essential self in existing society, find themselves caught in a state of despair and dread. These thinkers have seriously considered how human beings may be delivered from that despair and dread. In this section, the views of five existentialists will be briefly discussed and compared with the Unification Thought view of human nature. Through this comparative analysis, it is hoped the readers’ understanding of the Unification Theory of the Original Nature will be deepened.

A. Soren Kierkegaard

1. Kierkegaard’s Analysis of Human Existence

Soren Kierkegaard (1813-1855) asked himself the question, “What is the human being?” His
answer was, “a human being is spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relation that relates to itself. Then, who is it that establishes such a relation? It must be a third party, a reality other than one's own self—and that reality is none other than God Himself according to Kierkegaard. Therefore, the original self is the self that stands before God, Kierkegaard concluded.

Yet, human beings, who should thus live in a relationship with God, have become separated from God.

Kierkegaard explained the nature of that separation in his analysis of Genesis proposed in his book The Concept of Dread, as follows: In the beginning, Adam was in a state of peace and comfort, but at the same time, he was in it state of dread (or Angst). When God told Adam, “of the tree of the knowledge of good and evil you shall not eat” (Gen. 2:17, Rsv), the possibility of freedom was awakened within Adam. This possibility of freedom threw Adam into extreme dread. As Adam looked into the abyss of freedom, he became dizzy and clung to his own self. That was the precise moment when original sin came into being.

As a result, a division rose in our relationship to our own selves, and we fell into despair (Verzweifelung).

People tried to remove this despair, regarding it as something that has come from the outside. But they can never remove it that way. Only by faith, by rediscovering our relationship to God, can we restore our original relationship to ourselves and escape from despair.

Kierkegaard criticized crowds for their irresponsibility and their lack of conscience, saying, “A public is everything and nothing, the most dangerous of all powers and the most insignificant.” He asserted that, in order for people to actualize their true human nature, they must depart from the world of the public and stand before God all by themselves—each as an individual. He explained the stages through which people return to their original selves in terms of three stages of existence.

The first stage is the stage of “aesthetic existence.” Persons in this stage simply follow their sensual desires exactly as they are and live just as they please. The purpose of this kind of life is pleasure. The position of someone in the aesthetic existence is that of a seducer, a pursuer of erotic love. But since the moment of pleasure is not something that can be maintained continuously, persons in the aesthetic stage are trapped by fatigue and dread. They become frustrated and fall into despair—but through making a decision, they can proceed to the next stage.

The second stage is that of “ethical existence.” Persons of this stage seek to live according to their conscience, with good and evil as standards of judgment. They seek to live as good citizens with a sense of responsibility and duty. Yet, no matter how hard they may try, they cannot live totally in accordance with their conscience. So, they become frustrated and fall into despair. Again, through making a decision, they can proceed to the next stage.

The third stage is that of “religious existence.” Here, each pet-son stands alone with faith in the presence of God; only by doing so can someone become a true existential being. In order to enter this stage, a leap is required. Such a leap is possible if one believes in a paradox that cannot be understood with the intellect.

One can believe, for example, such an irrational statement as that the eternal God incarnated in the finite time spectrum to become a man. Only by such a leap can people truly recover their relationship to God.

Abraham's obedience to God's commandment to offer his son Isaac as a sacrifice, which was contrary to human ethics, was held to be the model for this kind of religious life.

This being so, when individuals who have become true existences centered on God—in other words, who have become original selves—come to love one another through the mediation of
God by following Jesus' words to “love your neighbor as yourself,” only then, through such “works of love,” will society be established.

2. A Unification Thought Appraisal of Kierkegaard's View of the Human Being

According to Kierkegaard, as people separated from God, a division rose in the relationship that relates someone to one's own self, causing people to fall into despair. From the perspective of Unification Thought, this relationship can be regarded as either the relationship between mind and body or the relationship between spirit mind and physical mind. This means that, as people separated from God, mind and body became divided. This implied that mind and body are united in the original self. This corresponds to the “being of united Sungsang and Hyungsang” referred to in the Theory of the Original Human Nature of Unification Thought. Kierkegaard said that “when someone stands before God as an individual,” that person stands in an absolute relationship to the Absolute Being (or God). This corresponds to “a being with individuality” referred to in Unification Thought's Theory of the Original Human Nature. Still, why is this individual considered to be absolute? From the Unification Thought perspective, God is a being of Heart, and He seeks to obtain an irreplaceable joy from each individual being. From this, the absoluteness of a being with individuality can be established.

In this way, Kierkegaard perceived some aspects of the original nature as a being of united Sungsang and Hyungsang and as a being with individuality. Nevertheless, this is not all there is to the original human nature. The most essential aspect of the original human nature is that of a being with Heart. Moreover, a person standing before God merely as an individual would be imperfect. Only when standing before God as husband and wife can human beings become perfect. That is to say, the human being is a being of harmonious yang and yin. They are also beings with Logos and creativity. Moreover, they are beings with position, endowed with both the nature of a subject and the nature of an object. Kierkegaard's view of human beings as standing before God as individuals is a sincere but solitary and lonely view.

Why have people become separated from God? Unless the cause of this separation is clarified, it will be impossible to return to the original self, that is, to the person of the original ideal of God. Kierkegaard said that Adam fell into sin through the dread that arose from the possibility of freedom. Can that be true?

According to the Unification Principle, neither freedom nor dread was the cause of the human fall. The first human ancestors, Adam and Eve, did not observe God's word, but instead, followed the temptation of the Archangel, misdirecting their love. The force of the non-principled love that arose as a result, made them fall away from God. When Adam and Eve were about to deviate from the right path, in violation of the Word of God, the freedom of their original mind gave rise to their dread. Thus, freedom and dread worked, instead, in the direction of preventing them from deviating. Furthermore, as a result of the fall, humankind became separated from God, and dread and despair came into being in humans. Therefore, unless the problem of the fall is correctly solved, people's dread and despair cannot be solved.

Kierkegaard said that, in order for us to recover our authentic state we must fight against the falsity of the crowd and return to God. This reflects Kierkegaard's own path in seeking to encounter God, which he did while enduring persecution and ridicule from his contemporaries.

As the age of twenty-seven, Kierkegaard fell in love with, and became engaged to, Regina Olsen. Later, however, out of fear that he might plunge her into unhappiness through marriage, he unilaterally broke off the engagement and began looking for love of a higher level than romantic love. Because of that, he was criticized by society, but we can see that his desire was to realize true love between man and woman centered on God. The original image of the human being pursued by Kierkegaard, in terms of direction, largely in accord with the position of Unification Though. Nevertheless, the image of the human being he proposed has more than a few
B. Friedrich Nietzsche

1. Nietzsche's View of the Human Being

Being Contrary to Kierkegaard—who said that only by standing before God can people become original selves—Friedrich Nietzsche (1844-1900) claimed that it is only when people free themselves from faith in God that they can then become original selves.

Nietzsche deplored what he saw as the leveling and demeaning of people in the European society of his time, and he attributed that to the Christian view of human nature. Christianity denied life by preaching asceticism, and placed people's value in the next world. Moreover, it preached that all people are equal before God. For Nietzsche, such views deprived human beings of their vitality, dragged strong human beings down, and leveled them.

In response, Nietzsche proclaimed the “death of God” and attacked Christianity. He felt that Christian morality oppressed human life and the physical body by means of such concepts as “God” and “soul”, and through a negative view of the reality of life, blocked the way to the development of stronger people. He felt that Christian morality supported only the weak and the suffering, and he called it a form of slave morality. He also rejected the Christian life of love and spirituality, wholeheartedly affirming, instead, a life based on instinct, or a way of life as desired by life itself.

For Nietzsche, life is the force to grow, or the force to develop. He argued that, behind every human act, there exists a “will to power” (wille zur Macht), which seeks to increase the individual's strength. In his words, “where I found the living, there I found will to power; and even in the will of those who serve, I found the will to be masters.” He thus rejected Christianity's “slave morality” and promulgated instead “master morality,” which made power its standard of value. Nietzsche described the standard of good and evil as follows: What is good? Everything that heightens the feeling of power in man, the will to power, power itself. What is bad? Everything that is born of weakness. What is happiness? The feeling that power is growing, that resistance is overcome.... The weak and the failures shall perish: first principle of our love of man. And in their perishing they shall be given every possible assistance. What is more harmful than any vice? Active pity for all the failures and all the weak: Christianity. The ideal of human being, according to master morality, is the “superman” (Obennensch). The superman is a being that has realized the human potentiality to the widest limits, and the embodiment of the will to power. The possibility of the superman lies in the endurance of any kind of pain in life and in the absolute affirmation of life itself. The absolute affirmation of life comes about through the acceptance of the idea of “eternal recurrence,” which Nietzsche expresses as, “everything goes, everything come back; eternally rolls the wheel of being.” This is the idea that the world repeats itself forever, without any purpose or meaning. The absolute affirmation of life means the endurance of any kind of fate. He said that this becomes possible through “regarding the inevitable its beautiful” and through “loving one's fate”; thus, he preached the “love of fate” (amorfati).

2. A Unification Thought Appraisal of Nietzsche's View of the Human Being

Nietzsche considered that Christianity's extreme emphasis on life after death made people unable to value actual life and weakened them. Nietzsche's sincere effort in endeavoring to restore the original human nature merits high esteem. His views were a critique of, and a warning to, Christianity, which he regarded as having deviated from its original spirit. Nietzsche saw the God of Christianity as a judgmental and otherworldly being, sitting on the high throne of heaven, promising resurrection after death to those who did good, and meting out punishment to those who did evil. What Nietzsche was denouncing, however, was not the teachings of Jesus himself, but rather the teachings of Paul, who had changed Jesus' teaching into a kind of teaching that
placed too much emphasis on life after death. From the perspective of Unification Thought, God is not an otherworldly being that denies reality, standing on a high place somewhere in heaven. God's purpose of creation is not only the realization of the Kingdom of Heaven in the world after death, but also the realization of the Kingdom of Heaven on earth. When the Kingdom of Heaven is established on earth, those who have experienced life in the Kingdom of Heaven on earth will build the Kingdom of Heaven in the spirit world. Jesus' mission, originally, was the realization of the Kingdom of Heaven on earth. Therefore, Nietzsche's assertion is reasonable in that Jesus' teaching was changed by Paul into a kind of teaching that places too much emphasis on life after death. Nevertheless, it is also true that, since Jesus was crucified, as a result of the chosen people's disbelief in him, the salvation that he was able to bring became spiritual salvation, while in the real world people continue to live under the invasion of Satan, the subject of evil. Because of this, it is quite proper for Christianity to place greater emphasis on spiritual life. Therefore, it was a grave mistake for Nietzsche, beyond criticizing Paul, to go as far as denying Christianity itself, even declaring the death of God.

The next point is an examination of Nietzsche's assertion that all living beings have “will to power.” According to Genesis, God blessed people to “have dominion over all things” (Gen. 1:28). In other words, God gave human beings the ability to have dominion. This implies that the desire to rule is one of the characteristics of original human nature endowed by God. It corresponds to the “subject position” among the characteristics of the original human nature, according to Unification Thought. With regard to the subject position, however-as mentioned earlier-true dominion is based on love rather than power. The condition for people's ability to exercise dominion is that they must first perfect their personality, centering on God's Heart, and practice the ethics of love in family life. Upon that basis, true dominion can be expressed. Nietzsche, however, ignored that basis and stressed the “will to power.” This is precisely where his error lies. Nietzsche asserted that Christian morality is the morality of the weak, which denies the strong—but this view is false. Christianity taught true love in order for people to come to exercise true dominion. People must first fight against the evil forces coming through the instinctive desires of the physical body. The instinctive desires of the body are not evil in themselves, but if fallen people, whose spiritual level of Heart is yet imperfect, live according to the instinctive desires of their body, they tend to be dominated by evil forces. Only when the level of Heart of the spirit person is raised, whereby die spirit mind comes to have dominion over the physical mind, can the activity of the body be considered good in the true sense.

Emphasizing only the values of the body, instinct, and life, Nietzsche neglected the aspects of spirit and love. In other words, he disregarded the human spirit person. If the spirit person is disregarded, what will remain of the human being? What will remain is nothing but the animal-like physical person. This would bring people down to the position of animals. Therefore, even though Nietzsche may be calling on people to become strong, in reality he is calling on them to become beasts. That is not really the state for which God created human beings. Nietzsche's effort to try to guide people to their original image should be highly esteemed, but the method he proposed was utterly wrong. A human being is a being of united Sung Sang and Hwang Sang, with the Sung Sang as the subject and the Hwang Sang as the object. Nietzsche, however, emphasized only the Hwang Sang aspect.

C. Karl Jaspers

1. Jaspers' View of the Human Being

For Karl Jaspers (1883-1969), existence is the state of being truly awakened to oneself as an individual. He says, “Existence is never objectified source of my thoughts and actions. ...It is what relates to itself, and thus to its transcendence.” This way of thinking is basically the same as Kierkegaard's.

An existence that is in the process of attaining the original existence, having not yet encountered
Transcendence, or the Comprehensive (das Umweltende), is called a “possible existence.” Usually, human beings are potential existences that live in various circumstances; but by acting upon the given circumstances, they can live positively. Jaspers points out however that “certain situations exist that we cannot go over or change,” such as death, suffering, struggle, and guilt. These are called “boundary situations.” Though people may wish to live eternally, yet not a single person can escape death. For Jaspers, death is the denial of one's own existence. Also, human life involves various kinds of suffering, such as physical pains, diseases, senility, and starvation. As long as people live, struggles cannot be avoided. Moreover, people live with the unavoidable guilt that their own existence cannot but exploit others.

Under such boundary situations, people cannot but despair and become frustrated, becoming aware of their own limitations. At that moment, the way people experience that frustration will determine what will become of them. If they face their frustration head-on and endure it silently, honestly, and without trying to escape from the situation, they will come to experience the reality that “originally exists, transcending the world of existence. In other words, they will come to realize that, behind nature, behind history, behind philosophy, and behind art—all of which seemed meaningless until then—there is Transcendence, or God, who embraces us and speaks to us. On that occasion, Transcendence will appear to us—not directly, but by means of coded messages. In the form of codes, Transcendence reaches out to us through nature, history, philosophy, art, and so on. Those who have experienced frustration in boundary situations will be able to read those coded messages. This is called “the reading of ciphers” (Chiffredenulung). By reading the coded messages, people come face to face with Transcendence, each one by oneself. This is what is meant by peoples “awakening to their true selves.” After encountering God in this way, people engage in the practice of love in the communication with others. The original way of life for human beings is to stand in an equal position with one another, loving one another, while recognizing one another's independence. Through fellowship with others, existence is perfected. Jaspers said, “the purpose of philosophy that gives a final ground to the meaning of all purposes, that is to say, the purpose of perceiving purpose internally, elucidating love, and perfecting comfort, is only attained in communication.” The communication of existence is the relationship of tension and the struggle of love.

2. A Unification Thought Appraisal of Jaspers' View of the Human

Being Jaspers said that human beings normally are potential beings that are unable to perceive Transcendence, but that when they pass through boundary situations, they can become an existence that relates to Transcendence, that is, an original self. But why do human beings normally remain as potential beings separated from Transcendence? And why do they become connected with Transcendence when they go through a boundary? Jaspers said nothing concerning these questions. Yet, unless these questions are answered, we cannot understand what the original self is or how to go about restoring it.

According to the Unification Principle, human beings were created to fulfill the purpose of creation. The fulfillment of the purpose of creation refers to the fulfillment of the Three Great Blessings (Gen. 1:28), that is, the perfection of personality, perfection of the family, and perfection of dominion. As it turned out, however, Adam and Eve, the first human ancestors, failed to keep the Word of God during their own growth period, and while their personalities were still imperfect, they became husband and wife centered on non-principled love and gave birth to sinful children. As a result, all of humankind came to be separated from God. Therefore, the true path for recovering the original self is for people to separate themselves from non-principled love and then to fulfill the purpose of creation centering on God's love.

The original human nature is meant to manifest itself fully when people fulfill their purpose of creation.

Like Kierkegaard, Jaspers said that existence is to become a being that relates to Transcendence, while at the same time relating to oneself. In saying that, Jaspers was referring to the perfection.
of personality, which is only one of the Three Great Blessings. This corresponds to a “being of united Sunsgang and Hyungsang” among the original human characteristics in Unification Thought. Jaspers says that we must practice love in our communication with others, but just as in Kierkegaard, his concept of love is vague.

True love is God's love manifested divisionally in the love for three objects (or children's love, conjugal love, and parental love). When this basic love for three objects is expanded, it is manifested as love expressed in the communication with others. Jaspers said that the communication among existences is a relationship of tension and a struggle of love. This contrasts with the Unification Thought viewpoint, according to which the essence of love is joy. Therefore, the original love is not something that can be described as tension or struggle.

The next question is why human beings become connected with Transcendence by passing through boundary situations. Jaspers said that people encounter God by facing the frustration of a boundary situation head-on and by honestly accepting it. Yet, among those who indeed have faced the frustration of the boundary situation head-on and indeed have honestly accepted it, there are some who, like Nietzsche, became further separated from God and some who, like Kierkegaard, became even closer to God. Why such different results? The reason for the difference is not clarified in Jaspers' philosophy.

In contrast, Unification Thought provides a clear explanation of these different results. By failing to observe God's word, people became separated from God and fell under the dominion of Satan, the subject of evil. Because of that, they cannot go back to God unconditionally. Only by establishing some condition of compensation -- that is, some condition of indemnity -- will people be able to go back to God.

Accordingly, what Jaspers described as the despair and frustration of boundary situations corresponds to a condition of indemnity. When that condition is fulfilled, people come to be closer to God. For this, one must, while enduring the pains of the boundary situations, become humble and maintain an attitude of object consciousness by seeking the absolute subject, as is taught in the Bible, "Ask and it will be given to you; seek, and you will find, knock, and it will be opened to you" (Mt. 7:7 RSV). Those who maintain an attitude of a self-centered subject consciousness, or who continue to harbor a spirit of grudge or revenge, will never encounter God, even though they may pass through such boundary situations.

Jaspers said that we can meet Transcendence by reading the cipher of mistration; but the God known through cipher-reading is merely a God of symbols. We cannot understand the true image of God through such means alone. We must learn about the human fall and God's purpose of creation, and must endeavor to realize the Three Great Blessings through a life of faith. If we do those things, we will be able to experience the Heart of God and to become a true existence.

D. Martin Heidegger

1. Heidegger's View of the Human Being

For Martin Heidegger (1899-1976), a human being is a “Dasein,” but he did not regard the human being as a self facing the world in the same way as modern philosophy regarded. “Being” lives in the world, relates to other beings, attends to the environment surrounding itself, and cares for other people. This is Being's fundamental way of existence, which Heidegger described as “Being-in-the-world.” Being-in-the-world means that human beings have been cast upon the world without being informed as to the origin from which they came or the destination to which they are going. This situation is called the “thrownness,” or “facticity.” Normally, people lose their subjectivity (or independence) when they try too hard in their daily lives to adjust themselves to external circumstances and to other people's opinions. This is the situation of the “they” (das Man), who has lost the original self, according to Heidegger. Each “they,” according to Heidegger, spends its daily life indulging in idle talk, distracted by curiosity, and living in
peaceful ambiguity. This is called the “falling” of Dasein.

This “Dasein,” which has been thrown into the world without any reason, is also in anxiety (Angst). If we inquire deeply into this anxiety, we will reach the anxiety of death. When, however, a person does not wait around, in anxiety, for a vague future, but positively accepts the fact that the human being is a “being-towards-death” and lives with a serious determination toward the future, that person can proceed toward the original self. In that way, human beings project themselves toward the future. This is called “projection”. The nature of this Being is called “existentiality.” At that time, based on what do people project themselves? They do so based on the “call of conscience.” The call of conscience is the inner voice that calls people to abandon their fallen selves and go back to their original selves. Heidegger speaks of the call of conscience as follows: “The call undoubtedly does not come from someone else who is within me in the world. The call comes from me and yet from beyond me.” Heidegger also said that the meaning of the existence of Being is temporality. When Being is seen from the aspect of casting itself, it can be grasped as “ahead-of-itself”, and when seen from the aspect of having already been cast, it can be grasped as “Being-already-in”; and when seen from the aspect of tending the environment and caring for others, it can be grasped as “Being-alongside.” If these aspects are seen in the light of temporality, they correspond, respectively, to the future, the past, and the present.

Human beings do not proceed toward a solitary self, separate from the world. They proceed toward the future potentiality by listening to the call of conscience, in order to save the self from present falling, while taking on the burdens of the past. This is Heidegger's view of human nature seen from temporality.

2. A Unification Thought Appraisal of Heidegger's View of the Human Being

Heidegger said that the human being is a being-in-the-world, as well as someone who has lost the original self; he also said that the characteristic feature of that situation is anxiety. He did not, however, clarify why human beings have lost their original selves, or what the original self is like. He spoke of projecting oneself toward the original self, but if the image of the self to be attained is not clear, there is no way we can verify that we are indeed proceeding toward the original self. Heidegger said that the call of conscience guides people to go back to their original self, but this is not a true solution to the problem. Actually, this is nothing more than a philosophical expression of the common knowledge that people should live in obedience to their conscience. In a world that does not recognize God, there can be only one of two ways of living-namely, living according to instinctive life, as Nietzsche proposed, or according to the conscience, as Heidegger proposed.

From the perspective of Unification Thought, however, it is not enough merely to live in accordance with one's conscience. Instead, people should live in accordance with their "original mind." Conscience is oriented toward what each person regards as good, and therefore, the standard of goodness varies according to each individual. Thus, when people live according to their conscience, there is no guarantee that they are indeed moving toward their original selves. Only when people live in accordance with their original mind, which possesses God as its standard, will they indeed be moving toward their original selves.

Heidegger said that human beings can be saved from anxiety when they become seriously determined to accept the future, instead of absentmindedly waiting for the future to come by. Still, how can we be saved from anxiety when the original image of the self is not clearly defined? Seen from the viewpoint of Unification Thought, the cause of anxiety lies in the separation from God's love. Therefore, when people go back to God, experience the Heart of God, whereby they themselves become beings of Heart, only then will they be delivered from anxiety and will be filled with peace and joy.

Heidegger also argued that the way for human beings to transcend the anxiety of death is for them to accept even death as part of their destiny. This, however, is not really a true Solution to
the problem of the anxiety of death. Unification Thought sees human beings as a being of united spirit person and physical Person—in other words, a being of united Sungsan and Hyungsang in such a way that the maturation of the spirit person is based on the physical person. When people fulfill the purpose for which they were created, through their physical lives on earth, their perfected spirit persons, after the death of their physical person, will go on to the spirit world, where they will live eternally. Therefore, a human being is not a “being-towards-creating,” but rather a “being-towards-eternal-life.” Therefore, the death of the physical person corresponds merely to the phenomenon of ecdysis of insects. The anxiety of death originates from the ignorance of the significance of death as well as from the feeling, either conscious or unconscious, that one is not yet perfect.

Heidegger further stated that we human beings have temporality. But why must we take on the past, must separate ourselves from the present failing, and must project ourselves toward the future? In Heidegger we will not find the reason for all this. According to the Unification Principle, ever since the fall of Adam and Eve, human beings, in addition to inheriting in their blood the original sin, have also inherited hereditary sins committed by their ancestors and collective sins for which the nation or humankind as a whole bears responsibility, as well as committing their own personal sins. Therefore, fallen people have been given the mission to restore their original selves and the original world through establishing conditions of indemnity to pay for all those sins. Such a task is not accomplished in one generation; it is accomplished by being passed on from generation to generation. Specifically, in the present generation, we are entrusted with those conditions of indemnity that were not completed by our ancestors. We then attempt to establish those conditions in our own generation, bearing responsibility for the future of our descendents. This is the true meaning of the fact that human beings have temporality.

E. Jean-Paul Sartre

1. Sartre’s View of the Human Being

Dostoevski once said, “If God didn’t exist, everything would be possible.” The denial of the existence of God is the very starting point of the philosophy of Jean-Paul Sartre (1905-80). In contrast to Heidegger, who asserted his existentialism without any reference to God, Sartre went further to advocate an existentialism that altogether denied God’s existence. He explained that, in human beings, “existence precedes essence,” as follows: What is meant here by saying that existence precedes essence? It means that, first of all, man exists, turns up, appears on the scene, and, only afterwards, defines himself. If man, as the existentialist conceives him, is indefinable, it is because at first he is nothing. Only afterward will he be something, and he himself will have made what he will be. Thus, there is no human nature, since there is no God to conceive it. 22 The use or purpose of a tool, that is, the essence of that tool, is already determined by its maker even before it is produced. In this case, essence precedes existence. In the same way, if God exists, and He has created human beings based on His idea, then it can be said that, in the case of human beings, essence precedes existence as well. But Sartre denied the existence of God; therefore, for him, the essence of the human being is not determined from the very beginning. People appeared not from essence, but rather from nothing, according to him.

Moreover, Sartre says that “existence is subjectivity.” Human beings are accidental beings that appeared from nothing are not defined by anyone. Therefore, people themselves plan what they will be like. They choose themselves. This is what Sartre meant by “Subjectivity.” In other words, people choose what they will become whether they will be Communists or Christians; whether they will choose to marry or remain single. The fundamental feature of such an existence is “anguish,” according to Sartre. People choose themselves, which means, at the same time, that “in making this choice, he also chooses all men.” 23 Therefore, to choose oneself means to take the responsibility for the whole of humankind—a responsibility that incorporates anguish, according to Sartre. Anguish, however, does not keep them from acting; on the contrary, it is the
very condition of their action, and it is a part of action itself.

In Sartre’s view, human beings are "free" beings. Since existence precedes essence, people are not determined by anything and are allowed to do anything. Being free, however, implies that the entire responsibility for their deeds lies with themselves. In that sense, being free is a kind of burden for people, and the human being is a "being condemned to be free." 24 In other words, human beings are in anguish because they are free. Sartre explained it this way: Man is free, man is freedom. On the other hand, if God does not exist, we find no values or commands to turn to which legitimize our conduct. So, in the bright realm of values, we have no excuse behind us, nor justification before us. We are alone, with no excuses. That is the idea I shall try to convey when I say that man is condemned to be free. 25 When we say that human being is subjectivity, then, in order for human beings to exercise subjectivity, there must exist an object that can receive dominion from them. Among the types of beings, there are the "being-in-itself," that is, all things; and the being-for-itself, or the being which is conscious of itself, that is, the human being. When people have a being-in-itself for their object there is no problem, but when they face another human being (i.e., a being-for-itself), problems arise. The reason is that, in such a relationship, both human beings will assert their subjectivity.

When a person faces another, human existence becomes a "being-for-others." That is, a being that is opposite to another being, according to Sartre. The fundamental structure of the being-for-another is the relationship in which one is either a "being-looking-at" or a "being-looked-at" that is, a relationship in which "the other is an object for me" or "I myself an object-for-the-other." 26 This means that human relationships are a constant conflict. As Sartre explained it, "It is therefore useless for human-reality to seek to get out of this dilemma: one must either transcend the Other or allow oneself to be transcended by him.

The essence of the relationship between consciousness is not the Mitsein [co-existence]; it is conflict. 27

2. A Unification Thought Appraisal of Sartre's View of the Human Being

Sartre said that "existence precedes essence," and that human beings create themselves. Heidegger said, in the same way, that people must project themselves toward the future—but for Heidegger, the "call of conscience," though vague, guides people toward the original self. For Sartre, however, the original self is totally denied. According to Unification Thought, the absence of the original self is a natural consequence of the fact that human beings have become totally separated from God. If, however, we were to accept Sartre's views, we would be left without any standard at all to judge between good and evil. In that situation, no matter what people did, they would always be able to rationalize it simply by saying that they had done it on their own responsibility. That necessarily would create a society without ethics.

Sartre also said that the human being is subjectivity. In contradistinction to that, Unification Thought asserts that the human being is both subjectivity and objectivity, at the same time—that is to say, a person of original nature is both in the "subject position" and in the "object position." What Sartre calls "subjectivity" refers to the fact that human beings are free to choose themselves and to objectify themselves; in contrast, what Unification Thought calls "subjectivity" refers to the fact that human beings have dominion over the object through love. In order to exercise true subjectivity, people must first establish their own objectivity.

Objectivity is the state where one feels the joy of being loved by a subject, and has it heart of gratitude toward the subject. Only when people have grown in objectivity will they be able, as subjects, to have dominion over the object through love. Furthermore, according to Sartre, the characteristic of a mutual relationship between human beings is that of a conflict between subjectivity and subjectivity, or a conflict between freedom and freedom. This is similar to Hobbes’ concept of “war of all against all.” Unless such mistaken views regarding subjectivity and freedom can be overcome, the confusion now existing in democratic society cannot be resolved. Only when people establish both the aspect of subjectivity and the aspect of
objectivity, whereby harmonious give-and-receive action between subject and object takes place in every sphere, can the world of love and peace be actualized.

Moreover, Sartre says that human beings are "sentenced to be free." From the viewpoint of Unification Thought, however, freedom is not a sentence. Freedom cannot exist apart from the Principle, and the Principle is the norm for actualizing true love. True Freedom is freedom for actualizing true love.

Therefore, freedom, in its original meaning, is filled with joy and hope.
CHAPTER 4: IV. AXIOLOGY: A THEORY OF VALUE

The contemporary age is an age of great confusion and great losses. Wars and conflicts never cease, and innumerable vicious phenomena are covering the world, such as terrorism, destruction, arson, kidnapping, murder, drug abuse, alcoholism, declining sexual morals, the breakdown of the family, in justice, corruption, oppression, conspiracy, and slander. In the vortex of this great confusion, humankind's most valuable assets are now almost lost. I am referring to the loss of mutual trust among people, the deterioration of parental authority, teachers' authority, and governmental authority, the neglect of personal human dignity, the disregard of traditions, and the loss of the dignity of life.

What is the cause of such confusion and losses? The cause is the collapse of the traditional views of value.

That is to say, the traditional points of view concerning trueness, goodness, and beauty have been lost.

Among these, the concept of goodness especially is being weakened, and existing ethical and moral views are rapidly being lost. Then, what are the causes that have brought about the collapse of the traditional views of value?

First, God is being eliminated from every field, including economy, politics, education, and art. At the same time, religious values are being neglected. Since almost all traditional systems of values are based on religion, a view of value that loses its religious basis cannot but decline.

Second, materialism, atheism, and especially Communism are infiltrating everywhere. Communism has been working to divide people into two classes and then to foment conflicts between those classes by increasing the sense of distrust and spreading hostilities everywhere. In so doing, it has criticized and attempted to destroy the traditional views of value, claiming that traditional values are feudalistic and intended solely to maintain existing social systems.

Third, conflicts among religions and philosophies are themselves speeding up the collapse of values.

Existing values have been established on the basis of the various religions and philosophies; therefore, if disagreement among religions and among philosophies exist, people will be led to regard these values as merely relative.

Fourth, traditional religious virtues have lost their power to persuade modern people, who tend to think scientifically. When the teachings of traditional religions either contradict science or are unrelated to science, they become unacceptable to modern people, who tend to place absolute confidence in science.

When we see this collapse of traditional values, we realize that there is a need for a new view of value. This new view of value, first of all, must be able to embrace the fundamental teachings of all religions and thought systems. It must also be able to overcome materialism and atheism. Furthermore, it must be able to embrace and even guide science. This would be a view of value that is centered on the absolute God.

Unification axiology seeks to present such a view of value.

This new view of value is presented for the sake of establishing our future society. The future society is a society that will be built by people of original nature, whose intellect, emotion, and will are centered on Heart. Accordingly, the future society will be a society where the activities of people's intellect, emotion, and will are carried out in it harmonious way, centering on heart. Here, new values refer to the values corresponding to the original faculties of intellect, emotion, and will.

The faculties of intellect, emotion, and will seek the values of trueness, goodness and beauty, respectively, and through these, a society of trueness, an artistic society, and an ethical society...
will be actualized. In doing so, what is required for the realization of a society of trueness is a theory of education for the pursuit of the value of “trueness”; what is required to pursue a society of “beauty,” or an artistic society, is a theory of art for the pursuit of the value of “beauty”; what is required for the realization of a society of “goodness,” or an ethical society, is a theory of ethics for the pursuit of the value of “goodness.” Since axiology is a theory that deals generally with the values of trueness, goodness, and beauty, axiology is the general theory serving as a basis for these three particular theories.

The future society will thus be a society where the values of trueness, goodness, and beauty will be realized; in that society, the economy will attain a high level of development through the progress of science, solving, once and for all and completely, all the economic problems of society. People's lives will be focused primarily on realizing values. The society where the values of trueness, goodness, and beauty, centered on heart, are realized is a society with the culture of heart, or a society of unified culture.

I. The Basis for Values and Various Kinds of Values

To begin our study of this new view of value, let us consider, first, what values are; next, the basis upon which the various values come to exist; and finally, the different kinds of value.

A. What Are Values?

Broadly speaking, values can be categorized as either material values or spiritual values. Material values refer to the values of people's daily necessities, such as commodities; in contrast, spiritual values refer to values corresponding to the faculties of intellect, emotion, and will, or the values of trueness, goodness, and beauty. Of these two kinds, Unification Axiology deals primarily with spiritual values.

Value refers to a quality of an object that satisfies a desire of the subject. That is, when an object has a certain quality that satisfies a desire or a wish of the subject and which is recognized as such by the subject, then that special quality of the object is called value. In other words, value is something that belongs to an object; yet, unless it is recognized as value by the subject, it does not become actual. For example, even though there may be a flower here, unless someone (the subject) perceives the beauty of that flower, the value of the flower does not become actual. In this way, in order for value to become actual, a subject must recognize the quality of the object and must appraise that quality as valuable.

B. The Duality of Desire, Purpose, and Value

In order to discuss values, we need to analyze the desire of the subject. Philosophical attempts to deal with questions of value (including material value), have generally focused on objective phenomena alone, excluding consideration of human desire. They have, therefore, tended to be weak, like a tree without roots or a building without foundation. A tree without roots cannot but wither; a building without foundation cannot but collapse. Accordingly, existing thought systems are showing their powerlessness today in solving various social problems. For example, economic theories, which deal with material values, have become not very useful in solving the phenomena of the current economic disorder. Many difficult problems, unexpected even by economists, are also emerging one after another, such as the impact that labor-management relations have on business results. Why is that so? The reason is that they have not correctly analyzed the human desire itself. Though every economist knows the fact that the motivation of economic activity is human desire, they have not engaged in any serious analysis of desire; so their theories have become like buildings without a foundation. Thus, we begin by analyzing desire in order to understand such phenomena correctly.

Since people are beings of united Sungsang and Hyungsang in other words, beings with a dual mind (spiritual mind and physical mind) human desires, likewise, are of two kinds, namely,
Sungsang desire and Hyungsang desire.

Sungsang desire is the desire of the spirit mind, that is, the desire for trueness, goodness, beauty, and love, whereas the Hyungsang desire is the desire of the physical mind, that is, the desire for food, clothing, shelter, and sex.

Then, for what purpose do human desires exist? They exist for realizing the Purpose of Creation. God's purpose of creation is to have joy through loving His object. Conversely, the purpose of creation, especially for human beings, is to return beauty to God and to give joy to God. The purpose for which human beings were created can be fulfilled through the realizations of the three Great Blessings, namely, to be fruitful, to multiply, and to have dominion over all things (Gen. 1:28). Therefore, the purpose of creation for human beings is none other than the completion of the Three Great Blessings.

If, at the time of creation, God had given human beings purpose but not desire, then the most they would have been able to do was to come up with the thought, "There is a Purpose of Creation," or "The Three Great Blessings exist." Yet the Purpose of Creation, of the Three Great Blessings, would never have been realized. Therefore, God had to give people the impulsive willingness to actualize that purpose, the impulse of the mind to do or obtain something. Desire is that impulse. Accordingly, people gradually grow to maturity driven by an innate impulse to achieve the purpose of creation, namely, the Three Great Blessings.

Human desires include Sungsang desire and Hyungsang desire. In purpose as well, and in correspondence to desires, there are a Sungsang purpose and a Hyungsang purpose. The Sungsang purpose refers to the Sungsang aspect of the Purpose of Creation; and the Hyungsang purpose refers to the Hyungsang aspect of the Purpose of Creation.

A human being is also a connected body with a dual purpose, namely, the purpose for the whole and the purpose for the individual. Accordingly, the Sungsang purpose and the Hyungsang purpose aim to attain the purpose for the whole and the purpose for the individual, respectively. Thus, the Purpose of Creation is fulfilled through the accomplishment of the purpose for the whole and the purpose for the individual. The purpose for the whole is to serve the family, the society, the people, the nation, the world, and ultimately God, the Parent of humankind; thus it is to give joy to humankind and to God. On the other hand, the purpose for the individual is to live for one's own growth and to seek one's own joy. Not only people, but also all things, have a purpose for the whole and a purpose for the individual.

The way in which things accomplish the purpose of creation is different from the way people accomplish their purpose. Inorganic substances fulfill their purpose of creation by following natural law; plants, by following the autonomy of the Principle (life) I within them; and animals, by following their instinct. People, however, must accomplish their purpose of creation by following the desire given to them by God, using their own free will and according to their own responsibility. Desire is the impulse of the mind to attain a certain purpose. The desire to attain the purpose for the whole is called the desire to realize value, and the desire to attain the purpose for the individual is called the desire to seek value. Accordingly, the Sungsang desire and the Hyungsang desire each have the desire to realize value and the desire to seek value.

The Sungsang desire and the Hyungsang desire are called "dual desire"; the desire to realize value and the desire to seek value are referred to as the dual desire corresponding to the whole and the individual. With regard to purpose, the Sungsang purpose and the Hyungsang purpose are called "dual purpose"; the purpose for the whole and the purpose for the individual are referred to as the dual purpose corresponding to the whole and the individual. With regard to value (to be explained in detail later), there are Sungsang value and Hyungsang value, which are called "dual value." Realized value and sought-after value are referred to as the dual value corresponding to the whole and the individual.

An arrangement of the duality of desires, purposes, and values in relation to one another will
C. Kinds of Value

Value is the quality in the object that satisfies the desire of the subject. Desires can be divided into Sungsang desire and Hyungsang desire; as a consequence, there are also Sungsang value and Hyungsang value (Fig. 4-1). Sungsang value is a spiritual value that satisfies the Sungsang desire; it consists of trueness, goodness, beauty, and love. (To be precise, love is the basis for the values of trueness, goodness, and beauty.) Trueness, beauty, and goodness are the values corresponding to the three faculties of the mind, namely, intellect, emotion and will. That is to say, when the subject appraises an element of the object as a value, the subject appraises it as trueness, beauty, or goodness, according to the faculties of intellect, emotion, or will, respectively.

On the other hand, Hyungsang value, which satisfies the Hyungsang desire, refers to the value of daily necessities, such as food, clothing, and shelter—namely, material value (commodity value). Material value is the value necessary for physical life, or the value that satisfies the desire of the physical mind. Physical life is the basis for tile growth of the spirit person and for the fulfillment of the Three Great Blessings. Thus the Hyungsang value is a requisite for the realization of Sungsang value.

Love is the basis of the values of trueness, goodness and beauty. The more the subject loves the object, and the more the object loves the subject, the truer, the better, and more beautiful the object comes to appear to the subject. For example, the more parents love their children and the more children love their parents, the more beautiful the children will look. And when children look more beautiful, the parents will feel like loving them even more. In that way, love is the source and foundation of value. Without love, true value will not appear. Accordingly, if we experience the love of God and lead a life of love, we will be able to experience and actualize more brilliant value than we have ever experienced before.

In this way, value includes both Sungsang value and Hyungsang value. Axiology, however, is a
philosophical field that deals primarily with Sungsang value.

II. Determination of Actual Value and the Unification of Views of Value

A. The Essence of Value

Value is actualized through the give-and-receive action between subject and object. The essence of value, which is appraised by the subject, lies in the object. As a result, there are two aspects in value: as the aspect of the essence of value, which is possessed by the object, and the aspect of the actualization of value, which takes place between the subject and the object. The former is called “potential value,” and the latter “actual value.” The essence of value, or potential value, consists of the purpose of creation of the object and the harmony between paired elements existing in the object. First, every created being has a purpose for which it was created, namely, its purpose of creation. For example, a flower has the purpose to give joy to people through its beauty. Not only in the beings created by God, but also in things produced by people (e.g., art works, commodities) there is always a purpose for which they were created. Next, the harmony between paired elements refers to the harmony between the subject element and object element existing in the object, such as Sungsang and Hyungsang, Yang and Yin, and principal element and subordinate element. In this way, the paired elements are harmonized centering on the purpose of creation. That is what constitutes the essence of value, or potential value.

B. Determination of Actual Value in Correlative Relationship

Value is determined, or appraised, through give-and-receive action between the subject and object. The conditions that the object must have, or the "object requisites," are its purpose of creation and harmony between its paired elements, as mentioned above. On the other hand, there are also conditions that the subject must meet in order for value to be determined, that is, the "subject requisites." First, the subject must have a desire to seek value; next, the subject must have concern for, or interest in, the object. In addition, the subject's philosophy, taste, individuality, education, view of life, outlook on history, world view, and so on, are conditions that influence the determination of value. These are the Sungsang requisites that the subject necessarily has. There are also Hyungsang requisites for the subject, which are the abilities of a healthy physical body.

When the subject requisites and the object requisites are established, give-and-receive action can take place between subject and object, whereby value is determined. Determining value means determining the quantity and quality of value. The quantity of value refers to the quantitative appraisal of value, such as "very beautiful," or "not so beautiful." There are also qualitative differences in value. For example, in beauty there are various nuances, such as graceful beauty, awesome beauty, solemn beauty, and comic beauty (see the chapter on the theory of art). These are qualitative differences of value.

When the moon is observed by different people, for instance, it sometimes appears sad to one person but happy to another. Even when the same person looks at the moon, if the person is sad, the moon may look sad, but if that person is happy, the moon may look happy. Differences in beauty arise depending on the mood of the subject. This can be said not only about beauty, but also about goodness and trueness; the same applies to the value of commodities. Thus, quantitative and qualitative differences in value arise because the subject's subjectivity is reflected on the object. In other words, the subject's conditions can influence the determination of value, and this is called “subjective action.” There are many passages in the Reverend Sun Myung Moon's speeches referring to subjective action in the determination of value. For example, while speaking about Heart, he said, Suppose the Son of God gave you a handkerchief. That handkerchief would be worth more than gold, more than life, more than anything else in the world. If you are a real Son of God, whatever humble place you may lay yourself, it is a palace. Then our clothing is no problem, and the place we sleep is no problem, because we are
already rich. We are the princes of God. 5 In Buddhism, there is a saying, “The three realms are only manifestations of the mind.” This means that all the phenomena of the three realms, (i.e., the entire world), are manifestations of the mind. 6 In that viewpoint, the appraisal of the value of an object is a totally subjective matter. However, too much emphasis is placed on subjective action.

C. The Standard for Determining Value

1. The Correlative Standard

The determination, or appraisal, of value, as mentioned earlier, differs according to the individual subject.

Yet, when there are many commonalities in the subject conditions, there will also be many points of agreement in the appraisal of value. Among people who believe in the same religion or philosophy, the way they feel about values will be almost the same. For example, among Confucianists, filial piety toward parents is universally held as good.

Accordingly, among people who have the same religion or philosophy, the unification of values is quite possible. For example, during the period of the Pax Romana, the Stoic spirit of self-control and cosmopolitanism were commonly accepted values. During the Tang period in China, Buddhism was the unifying view of value. The same was true during the period of the Unified Silla dynasty in Korea. In the United States, Christianity, especially Protestantism, has been its unifying view of value. Thus, in those regions where people have the same religion or philosophy, their views of value become very similar.

Differences in the views of value do arise, however, among different religions, different cultures, and different philosophies. For example, in Hinduism, eating beef is not allowed, whereas in Islam, eating beef is allowed, but eating pork is not. In another example, when Communists talk about peace, they mean something quite different from what that term means in the free world. In this way, when standards for value judgment apply only to a limited sphere, we call them "relative standards."

2. The Absolute Standard

Humankind's values cannot be unified through such relative standards, nor will the conflicts and struggles resulting in differences in values come to an end if we base ourselves on relative standards alone. In order to unify the values of humankind, a standard for value judgment must be established that will be common to all people, transcending differences in culture, thought, nationality, and so on. That is the absolute standard.

But is it possible to establish an absolute standard? In order to show that it is possible, we must prove that the causal being of the universe, who gave rise to all religions, cultures, thought systems, and all human beings, is one, and absolute being. Further, we must discover the commonalities originating from the causal being.

Indeed, as explained in greater detail in "Ontology," common attributes can be found in all things. The things in the universe exist in innumerable ways, but they move in a specific order, and there are commonalities among them. The reason is that all things in the universe were created in resemblance of the causal being, or God. Likewise, though there are many religions, cultures, philosophies, and peoples—all of them different from one another—if there is one causal being that gave rise to all of them, then there must be commonalities among them originating from that causal being, or fundamental being.

Numerous religions have emerged throughout history, but they were not arbitrarily established by their founders. In order to save all of humankind, God established specific founders in specific regions and in specific periods of time, seeking to save the people of each region and
in each period. The reason is that God has been carrying on the dispensation of salvation for peoples of different languages, different customs, and different environments, and He has been doing that in a way that is most suitable For each case.

Thus, in order to discover the commonalities of different religions, it is necessary to prove that the causal being, who established all religions, is one and the same being. The causal being of all things in the universe is called God in Christianity, Jehovah in Judaism, Allah in Islam, Brahman in Hinduism, Tathata in Buddhism, and Heaven in Confucianism. Yet, die attributes of the causal being, or fundamental being, have not been clearly stated in any of these religions. For example, in Confucianism, the concrete nature of Heaven is not sufficiently explained, and no sufficient explanation is given about Tathata in Buddhism or about Brahman in Hinduism. In addition, the reason why God (in Christianity) or Allah (in Islam) has created humankind and the universe is not explained; nor is it explained why the Creator does not instantly save the world from its misery. Accordingly, the causal being, as understood in the various religions, is vague, as if hidden by a veil. Furthermore, since each religion grasps only some aspect of the causal being, the causal being appears to be different in different religions.

In order to prove that the causal being of these different religions, after all, is one and the same being, we need to understand correctly the attributes of God, the purpose of creation, the laws (or Logos) of the creation of the universe, and so on. If we acquire such an understanding, we will come to realize that all religions are brothers and sisters originating from one and the same God. We will also put an end to the long-lasting conflicts and struggles among religions, and will come to reconcile with one another and love one another. Thus, we find that the correct knowledge of the nature of God is the key to the solution of actual problems. The same thing can be said about cultures, philosophies, and peoples. If we understand that the fundamental being that gave rise to all cultures, philosophies, and peoples is one and the same being, then commonalities can also be identified.

Then, what are the commonalities that can become the absolute standard in the appraisal of values? They are God's love (absolute love) and God's truth (absolute truth). God created humankind in order to obtain joy through love, and God's love is common to agape in Christianity, mercy in Buddhism, jen in Confucianism, compassion in Islam, and so on. God's love is manifested among human beings in the form of the triple-object love, namely parental love, conjugal love, and children's love.

The practice of love for one's neighbor in Christianity, the practice of mercy in Buddhism, the practice of jen (benevolence) in Confucianism, the practice of compassion in Islam, and so on, all have in common the actualization of this triple-object love.

The truth (law) through which God created the universe and which governs the movement of the universe, is also eternal and universal. The fundamental law of the universe is that beings exist, not for their own sake, but for the sake of others and for the sake of God. That is to say, they are "for-others" beings.

Accordingly, the universal standard of good and evil is whether one lives for other people (humankind) or lives for oneself in a self-centered way. In this way, the absolute standard for the appraisal of values comes to be established. But what about a person's individuality? The existence of commonality in determining value does not exclude individuality, which should be preserved as it is. People are beings with dual purpose: the purpose for the whole and the purpose for the individual. Also, they are individual truth bodies with a universal image and an individual image. Therefore, they pursue the purpose for the individual while giving priority to the purpose for the whole, and express individuality while maintaining the universal image.

Therefore, the appraisal of value, though based on the absolute standard, cannot be immune from one's individuality, that is, from subjective action. Nevertheless, individual differences must still be base() on commonality. As long as there is a common base there can be no confusion in tile view of values. Yet, in fallen society there is little commonality, whereas the differences are
quite apparent. Because of the absence of a common ground, confusion of values has risen. Here, the establishment of a new view of value and the unification of existing systems of value become possible. This new view of value is based on God's absolute love and absolute truth, which is the absolute value. With this absolute value, all value systems can be harmonized. This is none other than the unification of system of value.

III. Weaknesses In Traditional Views of Values

One of the causes of the collapse of values today is that traditional systems of value—primarily religious systems of value—have lost their persuasive power, or ability to persuade people. In this section, I will explain how the traditional views of value of the four major religions and of humanitarianism have lost their persuasive power. This will be done through an analysis of the weaknesses in those views.

A. Weaknesses in the Christian View of Value

Christianity contains excellent virtues, as expressed in the following biblical passages:

You shall love your neighbour as yourself (Malt. 22:39).

Love your enemies and pray for those who persecute you (Matt 5:44).

Whatever you wish that men would do to you, do so to them ("The Golden Rule," Matt 7:12).

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven (Matt. ch.5).

So, faith, hope, love abide, these three; but the greatest of these is love (I Cor. 13:13).

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law (Gal. 5:22-23).

Although in Christianity there are many other virtues, yet it is stated that “love builds up” (I Cor. 8:1), which means that the basis for all those virtues is love. It is also stated that “Love is of God, ... God is love” (I John 4:7-8), which means that the basis of love is God. Yet, in the modern period, the existence of God came to be denied by Nietzsche, Feuerbach, Marx, Russell, Sartre, and many others. Against such God-denying thoughts, Christianity has been unable to counterattack effectively. That is to say, in the confrontation between theism and atheism, Christianity has been defeated. As a result, a great number of people have become slaves of atheism.

Furthermore, a challenge has been issued by Communism against the Christian view of value. Communists deny the concepts of absolute love and love for humankind, as asserted in Christianity, and insist that real love is class-centered love, or love for one's comrades. In a society where there are conflicts of interest, there can be no love beyond one's social class. One simply has to choose to stand either on the side of the proletariat or on the side of the bourgeoisie. Ultimately, love for humankind is an empty word that cannot be put into actual practice, they say. If one hears such assertions, certainly the class-centered love sounds more
actual, and tile Christian love sounds merely conceptual. Especially for those who are unable to be convinced of the existence of God, Christian love does not seem to be so convincing.

Also, today Liberation Theology and Dependency Theory have emerged in the Third World. According to Liberation Theology, Jesus was a revolutionary who came to save the oppressed and the poor of his age.

Therefore, Liberation Theology preaches that those who are true Christians must fight for social revolution.

Thus, sympathy for the cause of the poor agrees well with the Communist class-centered love, and eventually this kind of sympathy becomes aligned with Communism in working to solve actual problems.

According to Dependency Theory, poverty in the Third World comes from structural contradictions between advanced countries and the Third World, and is unavoidable. In order for the Third World to be liberated from poverty, the Third World must confront the advanced nations, this theory asserts.

Dependency Theory aligns itself with Communism in much the same way as Liberation Theology does. Neither Liberation Theology nor Dependency Theory possesses a firm philosophy, a firm theory of history, or a firm economic theory when compared with Communism. Therefore, eventually they cannot but be absorbed by Communism. Yet, Christianity seems unable to take an effective course of action to resolve that situation.

B. Weaknesses in the Confucian View of Value

Stated in summary form, Confucianism consists of the five moral rules governing the five human relationships, the four virtues, the four beginnings, the eight articles, and loyalty and filial piety. Each of these will be discussed briefly.

1. The Five Moral Rules Governing the Five Human Relationships

The five moral rules, since ancient times, have been described as follows: “Affection should mark the relations between father and son; justice and righteousness should mark the relations between sovereign and subject; distinction should mark the relations between husband and wife; order should mark the relations between elder and younger brothers; trust should mark the relations among friends.” These have been regarded as the basis for human relationships, and were especially emphasized by Mencius.

2. The Four Virtues

Mencius preached four virtues, namely, benevolence (jen), righteousness, propriety, and knowledge.

Later, Tung Chung-shu, of the Han dynasty, added “faith,” establishing the Way of the Five Cardinal Virtues Jen, righteousness, propriety, knowledge, and faith).

3. The Four Beginnings

According to Mencius, the feeling of commiseration, the feeling of shame and dislike, the feeling of modesty and complaisance, and the feeling of approving and disapproving are the Four Beginnings. Each of these was taught to be the beginning of one of the Four Virtues-jen, righteousness, propriety, and knowledge, respectively.

4. The Eight Articles

In order to govern the world peacefully, an official must do the following: (a) investigate many things; (b) extend his knowledge; (c) be guided by sincere thoughts; (d) rectify his heart; (e)
cultivate his personality; (f) regulate his own family; (g) govern the state well; and (h) bring peace to the world. 13

5. Loyalty and Filial Piety

Loyalty and filial piety are the virtues with which one serves one's superiors and one's parents. Although in Confucianism, there are many other virtues, the basis for all those virtues is jen (benevolence), and the basis for jen is Heaven. 14 However, Confucianism does not clearly explain what Heaven is.

Communists have criticized Confucianism by applying the Communist theory of "basis and superstructure," saying that the Confucian teaching is nothing but a means of rationalizing the existing rule.

They argue that Confucian values were coined by the ruling class during the feudal period in order to make the people follow obediently and that, therefore, Confucian teachings are not appropriate for a modern, democratic society, which follows the principles of equal rights and majority rule. Consequently, Confucian virtues are all but neglected today. Thus, the Confucian view of value is collapsing, and as a result, disorder and confusion have invaded families and society.

C. Weaknesses in the Buddhist View of Value

The fundamental virtue of Buddhism is mercy, and in order to practice mercy (ntaitri), a life of training is required. Through a life of training, one reaches Sfavaka (one who is awakened by hearing the teachings), Natyekabuddha (one who awakens by oneself through some event), Bodhisattva (the one striving for enlightenment) and finally Buddhahood (the enlightened one, or the one with perfect personality). Mercy becomes possible in the levels of Bodhisattva and Buddhahood. On the levels of Siavaka and Iralyekalruddha, one is not yet ready to practice mercy.

People are not aware of the fact that all things in the world change, or are transitory; accordingly, people are attached to their present life, and that is the cause of their suffering. In order to end suffering, one must get rid of such attachments through a life of training. Deliverance from attachments and liberation from suffering are what is understood by “salvation” (vbitukli) in Buddhism. Through salvation, one enters the state of selflessness and comes to practice true mercy, according to Buddhism.

The fundamental thought of Buddha has been systematized in the teachings of the Four Noble Truths and the Noble Eightfold Path. The Four Noble Truths consist of (a) the Truth of Suffering, (b) the Truth of the Cause of Suffering, (c) the Truth of the Cessation of Suffering, (d) and the Truth of the Noble Path to the Cessation of the Cause of Suffering. Each of these is explained briefly.

(a) The Truth of Suffering shows that human life is suffering.

(b) The Truth of the Cause of Suffering teaches that the cause of suffering is attachment.

(c) The Truth of the Cessation of Suffering is that in order to get rid of suffering, one must give up attachment.

(d) The Truth of the Noble Path to the Cessation of the Cause of Suffering is that, in order to make one's suffering disappear, one must be trained according to the Noble Eightfold Path.

The Noble Eightfold Path is as follows:
1. Right View
2. Right Thought
3. Right Speech
4. Right Behavior
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

The system of twelve items has been established through inquiry into the cause of the emergence of human pain. That is the teaching of the twelve causations. According to this teaching, the root cause of human suffering is desire or greed, and more deeply than that, there is ignorance of Tathāra (the source of the universe), or the state of not realizing that pain and suffering are not essential. From this ignorance, all kinds of suffering arise.

In Mahayana Buddhism, the perfection of the following six practices (fa-randl-a) is necessary for one to become a Bodhisattva:
1. Offering
2. Keeping precepts
3. Endurance
4. Endeavor
5. Concentration of mind
6. Wisdom

The root of the above virtues of Buddhism is mercy, and the basis for mercy is Tathār, which is the source of the universe. But today the Buddhist view of values has lost its ability to persuade people.

This is because the Buddhist doctrine has the following problems:

a) The exact nature of Tathāra, the source of the universe, is not explained.
b) The way the dhārīnas (all phenomena) have come into being is unclear.
c) A fundamental explanation of how ignorance came about is not given.
d) The fundamental solution of actual problems (of human life, society, and history) is impossible merely through training.

Moreover, Communism has posed a challenge to Buddhism. The Communist attack can be summarized as follows: "Actual society is filled with exploitation, oppression, gaps between the rich and the poor, and other social ills. The cause of these vices lies not as much in ignorance as in the contradictions within the system of capitalist society itself. Buddhist training is for the salvation of the individual, but isn't that just a way of escaping from reality, a way of avoiding the real solution to the problems? Engaging in training without solving actual problems is nothing but hypocrisy." Thus attacked, Buddhists have been unable to counter with an appropriate refutation.

D. Weaknesses in the Islamic View of Value

Islam regards Muhammad as the greatest of all prophets and the Qur'an as the most complete of all scriptures, but it also believes in Abraham, Moses, Jesus, and the prophets, and regards the five books of Moses, David's Psalms, and the Gospels of Jesus, as its scriptures. Therefore, Islamic virtues have many points in common with Judeo-Christian virtues. The Islamic teachings of faith and practice are summarized in the Six Articles of Faith and the Five Obligatory Practices. The Six Articles of Faith are that one must believe in God, in angels, in the scriptures, in the prophets, in the coming Day of judgment, and must believe that human destiny is in the hands of Allah. The Five Obligatory Practices are pronouncing the Word of Witness, praying, fasting, almsgiving, and going on pilgrimage.

The object of faith is Allah, who is absolute, the only one, the Creator, and the Ruler. On the
question of who Allah is, Islamic theologians mention 99 attributes, among which "compassionate" and "merciful" are the most fundamental. Therefore, we can say that the most fundamental virtue of all Islamic virtues is compassion, or mercy.

In this way, the Islamic view of values originally had many points in common with the systems of values of other religions, and was in harmony with them. In reality, however, there have been many cases of serious conflicts, including wars, among Islamic sects, and between Islam and other religions. By taking advantage of such conflicts, Communism has been challenging Islam. The Communist attack could be summarized as follows: "There can be no love for humankind, as Islam advocates. The struggles among Islamic sects prove our assertion. In a class society, there can be only class centered love." Thus, by taking advantage of all those conflicts, Communists have attempted to make Islamic countries Communistic, or at least pro-Communist.

Above all, the conflict between Islam and Judeo-Christianity is particularly serious. This is a problem to be solved by going back to the origin of the hostile feelings between the two sides. Since Allah is a merciful God, why doesn't He just do away with that conflict? In order to resolve this issue, answers must be found to some fundamental questions, such as, What was God's purpose in creating humankind and the universe? What is the essence of all the struggles among people in human history? And how has God been working to save fallen people throughout history?

**E. Weaknesses in the Humanitarian View of Value**

The term humanitarianism is often used in the same meaning as humanism. Yet, in a strict sense, it is clearly different from humanism. Humanism is a thought that aims to achieve the liberation of humankind by fostering the independence of the human personality. On the other hand, humanitarianism has strong ethical overtones, advocating respect for people, philanthropy, universal brotherhood, and so on. Unlike animals, human beings have humanness; therefore, all people should be respected. This kind of vague idea is humanitarianism. Yet, it does not clearly explain what a human being is.

Humanitarianism is naturally vulnerable to attacks from Communism. Let us suppose there is a humanitarian business leader. A Communist might approach that person with the following reasoning: "You are exploiting your workers without knowing it. Why don't we build a society where all people live in affluence?" Also, suppose there is a humanitarian young person who believes that acquiring knowledge is the most important thing in the world. A Communist might say to that person, "What are you studying for? You should not be always thinking of your own success. That will, after all, serve only the bourgeoisie. Don't you think we should live for the sake of the people?" Thus confronted, a conscientious humanitarian would be unable to refute it, and would come to consider that Communism has good reasons to support it.

Accordingly, those with a humanitarian view of value have been unable to deal with attack from Communists.

Through the examples above, it is clear that traditional systems of values have lost their ability to persuade people. Thus, the establishment of a new view of values is urgently needed.

**IV. Establishing a New View of Value**

**A. Establishing the Absolute View of Value**

Today, as values collapse, it is most important to establish a new view of value. It would be impossible, however, to prevent the phenomenon of the collapse of values by means of relative
views of value.

Therefore, an absolute view of value must be established. This absolute view of value must be established on the basis of the clarification of what kind of attributes the absolute God possesses, and for what purpose (Purpose of Creation) and with which laws (Logos) God created human beings and the universe.

God created human beings as objects of His love, seeking to obtain joy through loving them. In order to please human beings, God created all things as objects of their love. Absolute values refer to the values of trueness, goodness, and beauty based on God's love (absolute love), that is, absolute trueness, absolute goodness, and absolute beauty. The essential point of the new view of value is that true values come into being on the basis of absolute love.

The unification of systems of value is the unification of the standards for the judgment of value (especially the value of goodness), making it clear that all virtues are diverse expressions of the absolute values, and that ultimately, all virtues exist in order to actualize absolute love.

Clearly, then, it would be wrong to think of the new view of value as an entirely new system, to be established at the cost of denying the traditional views of value from Christianity, Confucianism, Buddhism, Islam, and so on. Rather, the new view of value is established on the basis of traditional values.

Since the bases upon which traditional values stand have collapsed, we need to rebuild those bases and to revive and strengthen traditional values. Next, in order to ensure the absoluteness of the new view of value, I will present a theological ground, a philosophical ground, and historical ground for it.

B. The Theological Ground for Absolute Value

The theological ground refers to the question of whether or not the Absolute Being in the universe, referred to as “God” in Christianity, “Heaven” in Confucianism, Tathal-a in Buddhism, “Allah” in Islam, and so on, truly exists.

In order to present this theological ground, the unsolved questions in traditional religions, such as why the absolute being (or God) created humankind and the universe, have to be clarified. As already explained in the Theory of the Original Image, the reason why God created humankind and the universe is that God is a being of Heart. Heart is the "emotional impulse to seek joy through love." Because of this impulse, God created human beings as His objects of love, and the universe as the environment in which humans could live. Thus, with God as the God of Heart, the reason for God's creation can be explained reasonably. This becomes an important basis for affirming the existence of God.

God's desire was for us to grow as the image of God. This is because, when that happened, then God's joy could be realized to the highest degree. For this reason, God gave us the Three Great Blessings—which meant that God directed man and woman to perfect their character, to perfect their family, and to perfect their qualifications for dominion over all things. Thus, God's Purpose of Creation would be attained through our realizing the Three Great Blessings. Seen from this point of view, we come to understand that the virtues of different religions can agree with one another in the point of accomplishing the Three Great Blessings as the way of realizing God's Purpose of Creation.

C. The Philosophical Ground for Absolute Value

The value systems of Christianity, Confucianism, Buddhism, and Islam emerged in the period from the Sixth Century B. C. to the Seventh Century A. D. In that period of history, people had to accept the rule of authority unconditionally. Accordingly, in the societies of those days, people would unconditionally accept the teachings of Confucius, Buddha, Jesus, or Muhammad. In modern times, however, it is difficult to convey such values to people, because people now have
a more rational, analytical, and logical way of thinking. Hence, it is necessary to modernize those value systems by providing them with rational explanations.

It was customary in ancient Greece and in the Orient to study nature and thereby to determine a view of value or a view of life. In China, Chu Lsi, especially, asserted the correspondence between natural law and ethical law, and said that laws of nature apply to tile ethical laws of human society. In modern times, Marxism takes such a position, although it has a mistaken concept of natural law. Marxism claims that society develops according to natural law (i.e., the dialectic).

Therefore, in establishing a new view of value, it is necessary for us also to observe nature and the universe, discuss the fundamental laws at work there, and thereby derive a view of value. That is, we will clarify that the law penetrating tile universe, namely, tile Way of Heaven, is the standard for ethics and morality. This is what is meant by the philosophical ground for absolute values.

Here arise such questions as whether or not natural law and ethical law correspond to each other, and whether or not natural law can be applied directly to ethical law. From the viewpoint of Unification Thought, all beings are equipped with the dual aspects of Sungsang and Hyungsang. Therefore, we come to the conclusion that ethical law, which is a Sungsang law, and natural law, which is a Hyungsang law, are in a relationship of correspondence.

The important point here is to obtain a correct understanding of nature. As mentioned in Ontology, Marxism started out from an incorrect understanding of nature and then concluded, incorrectly, that nature develops through the struggle between opposites. As a result, the way of life derived from that interpretation of nature became an incorrect way of life as well.

Seen from the viewpoint of Unification Thought, the fundamental law at work in the universe is not the dialectic, but rather the law of give-and-receive action, which, as stated in Ontology, has the following characteristics:

- (1) correlativity,
- (2) purposiveness and centrality,
- (3) order and position,
- (4) harmony,
- (5) individuality and connectedness,
- (6) identity-maintaining nature and developmental nature, and
- (7) circular motion. Thus, I will discuss views of value on the basis of these characteristics of the law of the universe.

The universe has both a vertical order and a horizontal order. The Moon revolves around the Earth, the Earth revolves around the Sun, the solar system revolves around the nucleus of the galaxy; and the galaxy revolves around the center of the universe. This is the vertical order of the universe. On the other hand, centering on the Sun, the planets Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto all revolve in specified orbits. This is the horizontal order of the universe. The planets are harmoniously ordered, and there is no contradiction or conflict among them. From the perspective of the system of order, a family is a miniature of the universe. Therefore, in a family as well, there is a system of order corresponding to the system of order of the universe, and at the same time there are values that come to be established on the basis of that system of order. Corresponding to the vertical order of the universe, a system of vertical value comes to be established in the family. The parents show benevolence to the children, and the children practice filial piety toward the parents. This is the system of vertical value on the family level. When this system is applied to society and the nation, various kinds of values can be derived. Clemency and good governance by the ruler toward the people, and loyalty of the people toward the ruler; the teachers' duty to their students, and the respect and obedience of the students toward their teachers; protection of the junior by the senior, and
respect of the junior for the senior; the authority of superiors over the subordinates; and so on. All these are vertical values on various levels.

Corresponding to the horizontal order of the universe, a system of horizontal value comes to be established in the family. There is harmonious love between husband and wife, and brotherly love among brothers and sisters. These, in turn, will develop as views of value toward colleagues, neighbors, compatriots, society, humankind, and so on. These bring forth the values of reconciliation, tolerance, justice, fidelity, courtesy, modesty, mercy, cooperation, service, sympathy, and so on.

If such vertical and horizontal values are maintained in society, then society remains peaceful and develops in a wholesome way. If not, society falls into disorder. These values are not relics from feudal society; rather, they are values that humankind should observe eternally, for the law of the universe is eternal, and the law of human society corresponds to the law of the universe.

Furthermore, the law of the universe has individuality, corresponding to which there are individual values as well. All individual beings in the universe participate in the universal order while maintaining their own unique characteristics. In human society as well, each person engages in mutual relationships with other people while building up his or her own character. Individual values include purity, honesty, righteousness, abstinence, courage, wisdom, self-control, endurance, independence, self-help, autonomy, fairness, diligence, innocence, and so on. All of these values are virtues for self-cultivation as an individual.

Such vertical, horizontal, and individual values are not especially new as virtues. They have been taught by Confucius, Buddha, Jesus, Muhammad, and others. Without a philosophical ground to clarify them, however, these values are ambiguous. That is why today such values no longer have any power to persuade people. For that reason, we seek to revive traditional values by providing them with a firm philosophical ground.

D. The Historical Ground for Absolute Value

Whether or not the values explained above can be demonstrated historically becomes an issue as well.

Communism asserts not only that natural phenomena develop through struggle but also that human history has been developing through struggle (i.e., class struggle). As explained in the chapter "Theory of History," however, it is not true that history has been developing through struggle, for development can be attained only through harmonious give-and-receive action between subject and object (i.e., leaders and people in society). Struggles have indeed occurred in history, but they cannot be classified as class struggles. To be precise, they were struggles between the forces of relative good and the forces of relative evil. It can also be said that they were conflicts between different systems of value. In other words, they were struggles between, on one side, a party with a purpose that was more in accord with the Way of Heaven (the side of relative goodness) and, on the other side, a party with a purpose that was more in discord with the Way of Heaven (the side of relative evil). There were some cases in which the relatively good side was defeated for some time by the relatively evil side, but in the long run, the relatively good side will always win. As Mencius said, those who have followed Heaven have survived, and those who have not have perished.

Struggles between good and evil were not for the purpose of developing history, but rather for the purpose of turning history toward a better direction (see chapter 8, "Theory of History"). This can be substantiated by an analysis of history. Secular powers have risen and fallen, but religions, which strive to follow Heaven, have managed to survive. Also, the teachings and achievements of saints and righteous men and women have served as models for people in later periods, even though many of those saints and righteous people fell victim to evil forces in their own time. This shows that the Way of Heaven has been working in history and that the Way of
Heaven is absolute, and can not be rejected, with impunity, by people in position of power.

Another law of history is that there was a goal already, at the starting point of history. The universe was created according to an ideal (Logos), centering on purpose (the Purpose of Creation). In living beings, there is an idea already inherent within a seed or an egg (imprinted in the genetic structure), and the seed or egg grows according to that idea. Likewise, in human history, there was an ideal at the outset, and history has been developing toward that ideal. That is to say, at the starting point of history, there was a goal to which history was to develop. That was the ideal of a nation, the founding ideal of a country, recorded in mythology or in other forms, and the ideal of humankind, recorded in holy scriptures of religions.

Human history became sinful as a result of the fall of the first ancestors. Nevertheless, God, by making use of symbols and figures in mythology and in scriptures, has presented the image of the ideal world as envisioned in the original ideal of creation, the ideal world that was lost and should be restored in human history. The ideal pursued by humankind is the world of goodness, peace and happiness. It is the world that exists according with the Way of Heaven. Therefore, the future world that history aims to attain can be expressed as the world according with the Way of Heaven, and the world where the true view of value is firmly established.

V. Historical Changes In the Systems of Value

In this section, let us consider the changes in Western systems of value from a historical perspective.

Through this we can grasp the historical process through which the views of value of Greek philosophy and Christianity, both of which sought absolute values, came to be overwhelmed by relative views of value and eventually became ineffective. That brings us back to the point that the confusion in today's world cannot be solved without a new view of value (that is, the absolute view of value).

A. Views of Value in the Greek Period

1. The Materialistic View of Value

A materialistic natural philosophy arose in Ionia, an ancient Greek colony, in the sixth century B.C. Before that time, Greece had been a tribal society in the age of mythology, but Ionian philosophers were not satisfied with mythological explanations and tried to explain the world and human life from a viewpoint based on nature.

In the Ionian city of Miletus, foreign trade thrived and merchants were engaged in trade activities throughout the Mediterranean Sea. They were realistic and active. In such an atmosphere, people gradually discarded the mythical ways of thinking.

Concerning the root-cause (arrhi) of all things, Thalev (ca. 621-546 B.C.) advocated that it was water; Anaximander (ca. 610-547 B.C.), that it was the boundless (apeiron); Anaximenes (ca. 585-528 B.C.), that it was air; and Heraclitus (ca. 535-475 B.C.), that it was fire. Together with such natural philosophies, objective and rational ways of thinking came to be fostered.

2. The Arbitrary (Sophistic) View of Value

During the fifth century B.C., democracy developed in Greece centering on Athens, and young people sought to acquire knowledge for the purpose of success in life. To be successful, the art of persuasive speech (rhetoric) was especially important. Scholars were paid to instruct young people in the art of persuasion; those scholars came to be called sophists.

Until their, Greek philosophy had dealt primarily with nature; but philosophers became aware that human problems could not be solved through natural philosophy alone and gradually
turned their eyes to the problems of human society. They soon realized that whereas natural laws are objective, the laws and morality of human society differ from country to country and from age to age, with no apparent objectivity or universality. For that reason, the sophists came to take a relativistic, skeptical position on values, giving up any effort to find solutions to social problems. Protagoras (ca. 481-411 B. C.) said, “man is the measure of all things,” meaning that the standard of truth differs depending on the person—which clearly indicated relativism.

The sophists, at first, had an enlightening effect on the public, but gradually became skeptical about the existence of truth. They attached importance only to the art of persuasion, and attempted to win arguments at any cost, even by resorting to false reasoning, or "sophistry." Soon they began to use fallacies in their arguments. That is why the word "sophist" came to mean "a person who uses clever but misleading reasoning."

3. The Pursuit of Absolute Value

a) Socrates

Socrates (470-399 B. C.) appeared when sophism was rampant in Greek Society, and lie deplored it. For him, the Sophists pretended to know, but in reality they knew nothing. Of himself, he said, “One thing only I know for sure, and that is that I know nothing.” Such was the starting point of his plan to reach true knowledge. He sought the basis of morality in the God (daimon) inherent within the human being, and asserted that morality is absolute and universal. Virtue, as taught by him, was a loving attitude of seeking knowledge, and “knowledge is virtue” was his fundamental thought. He also advocated the unity of knowledge and action, saying that once one knows virtue, one should put it into practice without fail.

How can someone obtain true knowledge? True knowledge is not to be poured into a person by others, nor can it be known by an individual alone. Only through dialogue (questions and answers) with others can someone reach true knowledge (the universal truth) which satisfies all people, Socrates thought. He then sought to save Athens from its social disorder by establishing absolute, universal virtues.

b) Plato

Plato (427-347 B. C.) thought that there is an unchangeable world of essence behind the changing world of phenomena, and called it the world of Ideas. Yet, since people's souls are trapped in their bodies, people are usually convinced that the phenomenal world is true reality. The human soul previously existed in a world of Ideas, but when it came to dwell in the body, the soul was separated from the world of Ideas.

Accordingly, the soul constantly longs for the world of Ideas, which is the true reality. For Plato, knowledge of Ideas is nothing but a recollection of what the soul knew before coming into the body.

Ethical Ideas included beauty, truth, and goodness, with the Idea of the Good regarded as supreme.

Plato enumerated the four virtues of wisdom, courage, temperance, and justice as the virtues that everyone must have. He field that those who rule the state, especially, must be philosophers with the virtue of wisdom and an understanding of the Idea of the Good. For Plato, the Idea of the Good was the source of all values. Inheriting Socrates' spirit, Plato sought to find absolute value.

B. Views of Value in the Hellenistic-Roman Period

The Hellenistic-Roman period covers a time span of approximately three centuries, from the time Alexander the Great defeated Persia until the time the Roman forces conquered Egypt and unified the Mediterranean world. An individualistic trend, seeking one's own safety and peace of mind, was predominant in this era. The fall of the city-state (polis) rendered useless the theories of value centered on the state, and the Greeks began to emphasize individual ways of
living under increasingly unstable social conditions. At the same time, cosmopolitanism, transcending the bounds of nationality, was enhanced. The representative schools of thought of this era were the Stoic, the Epicurean, and the Skeptic schools of thought.

Under this individualistic tendency, people came to feel a sense of powerlessness; so, in the Roman period, people sought a way to be elevated to a position beyond that of the human condition, and gradually developed religious aspirations. Neoplatonism was the fruit of this trend.

1. The Stoic School

Logos (law, reason) dwells in all things in the universe, and the universe moves in an orderly fashion according to laws. Likewise, Logos dwells in people as well. Therefore, we can know the law of the universe through our reason, and should "live according to nature." That was the basic position of the Stoic school.

The Stoics held that people feel pain because they have passions. To solve this, people should rid themselves of passions and reach the state of apathy (the absence of passion)—or the perfectly peaceful state of a mind that will not be tempted in any way. Thus, the Stoic school advocated an asceticism in which the supreme virtue was apathy.

Whether they be Greeks or Orientals, all people have to obey the law of the universe. For the Stoics, Logos was God, and all people were brothers and sisters as God's children. Thus they established cosmopolitanism. The founder of the Stoic school was Zeno of Citium (ca. 336-264 B.C.).

2. The Epicurean School

In contradistinction to the Stoic school, which advocated asceticism, the Epicurean school, which started with Epicurus (341-270 B.C.), advocated pleasure as the supreme good. Epicurus considered pleasure to be directly in accord with virtue. By pleasure he did not mean physical pleasure, but rather having no pain in one's body and giving calm and repose to one's soul. Epicurus called this peaceful state of mind ataraxia, or the state of separation from pain, and regarded it as the supreme state of being.

3. The Skeptic School

People come into the experience of pain because they pass judgment on things one way or another. Pyrrho (ca. 356-275 B.C.) urged people to seek calmness of mind by suspending all judgment. This is called "epoch" or "suspension of judgment." The Skeptic school asserted that, since knowledge of the truth cannot be attained by human beings, it is best to abstain from any form of judgment whatsoever.

Absence of passion (apathy) of the Stoic school, pleasurable peace of mind (ataraxia) of the Epicurean school, non-judgment (edoche) of the Skeptic school—all those methods were attempts to find calmness of mind for the individual. Thus they regarded as questionable the absoluteness of value, which had been pursued by Socrates and Plato.

4. Neoplatonism

Greek philosophy continued into the Roman period, which followed the Hellenistic period. The culmination of the philosophy of the Hellenistic-Roman period was Neoplatonism, a philosophical viewpoint whose most eminent proponent was Plotinus (A.D. 205-270).

Plotinus advocated "emanation theory," according to which everything flows out of God. Specifically, he asserted that nous (reason), which is the closest reality to the perfection of God, and then the soul, and finally imperfect matter emanated from God stage by stage. Formerly, Greek philosophy had propounded a dualism that regarded God and matter as conflicting with
each other. In contrast, Plotinus advocated monism, claiming that God is everything. The human soul flows out into the sensual material world, and at the same time seeks to return to nous and to God. Therefore, people should not be captured by physical things, and their souls should ascend to the level of perceiving God, thereby becoming united with Him. Such an achievement was regarded as the supreme virtue. Plotinus said that the human being becomes completely united with God in "ecstasy," which he regarded as the highest state of mind.

Hellenistic philosophy culminated with Plotinus and Neoplatonism had a great impact on Christian philosophy, which was to emerge next.

C. The Views of Value in the Medieval Period

1. Augustine

Augustine (354-430) provided a philosophical basis for faith in Western Christianity. God was regarded as eternal, unchangeable, omniscient, omnipotent, a being of supreme goodness, supreme love, and supreme beauty, and the Creator of the universe. In contrast with Plato, who regarded the world of Ideas as independent in itself, Augustine held that Ideas exist within the mind of God, and asserted that everything was created with Ideas as the prototypes. In opposition to Neoplatonism, which held that the world necessarily emanated from God, Augustine advocated creation theory, saying that God freely created the world from nothing, not utilizing any material. Then, why is the human being sinful? For Augustine, the reason is that Adam, the first human ancestor, misused freedom and betrayed God. Fallen people can be saved only through God's grace. Augustine said that faith in God, hope for salvation, and love for God and one's neighbors are the way to true happiness, and recommended the three virtues of faith, hope, and love.

2. Thomas Aquinas

Thomas Aquinas (1225-1274), who firmly established Christian theology, divided virtues into religious and natural. Religious virtues were the three primary virtues of Christianity, namely, faith, hope, and love, and natural virtues were the four primary virtues of Greek philosophy, namely, wisdom, courage, temperance, and justice. Religious virtues, among which love was the supreme one, would lead to bliss, and people would become qualified to receive bliss through loving God and their neighbors. Natural virtues were in accordance with obedience to the directives of reason. Natural virtues were regarded as a means to gain religious virtues.

D. Modern Views of Value

In the modern period, nothing significant emerged with regard to views of value. Modern views of value can be seen as extensions or transformations of Greek philosophy and Christian views of value.

Rene Descartes (1596-1650) began by doubting all established values. He was not a skeptic, however, rather, he attempted to find something steadfast through doubt. As a result, he reached the fundamental principle of "I think, therefore, I am." He put reason as the basis for judgment, and that gave rise to Descartes' view of value, namely that people should act with a resolute will while controlling their passions through reason.

Blaise Pascal (1623-1662) regarded the human being as it contradictory being, having greatness as well as wretchedness. This lie expressed by saying that “Man is a thinking reed.” By nature, human beings are the weakest of all beings, but they are the greatest by virtue of their ability to think. Still, people's true happiness consists not in using reason but rather in reaching God through faith, or through heart. 18 Immanuel Kant (1724-1804) discussed how truth, goodness, and beauty come into being, expounding on them in Critique of Pure Reason, Critique of Practical Reason, and Critique of judgment, respectively. He stated that people should actualize
these values. Especially with regard to morality, lie asserted that people should act according to the unconditional moral imperative to “do some thing” -- that is, the categorical imperative, which comes from practical reason.

Jeremy Bentham (1748-1832) advocated the concept of “the greatest happiness of the greatest number,” adding that the state of absence of pain is happiness. He reasoned that the value of human behavior can be determined by calculating pleasure and pain quantitatively. Bentham's utilitarianism was a theory of value that came into being in the context of the Industrial Revolution, and was a Hyungsang view of value.

Soren Kierkegaard (1813-1855) advocated three stages of existence, saying that people should pass through the "aesthetic stage" and the "ethical stage" in order to reach the "religious stage" of existence. lie preached that people should not live for pleasure; in his view, it is not sufficient to live conscientiously by observing ethics; rather, people should live as though standing before God in faith. Kierkegaard tried to revive the true Christian view of value.

Friedrich W. Nietzsche (1844-1900) regarded Europe at the end of the 19th century as being in the era of nihilism, in which all systems of value were collapsing. He described Christianity as “slave morality,” that is, morality that oppresses people and equalizes them. He regarded Christianity as the greatest cause of the rise of nihilism. So, he presented a new theory of value with “will to power” as its standard. “Live strongly in this godless world," was Nietzsche's assertion. Wilhelm Windelband (1848-1915). of the Neo-Kantian school, dealt with values as the central issue of philosophy, taking up the values of truth, goodness, and beauty in a united way. Following Kant, who had distinguished matters of fact from matters of right, Windelband distinguished judgments of fact from judgments of value, and said that the task of philosophy was to deal with judgments of value.

A judgment of fact is an objective proposition about a fact, whereas a judgment of value is a proposition in which a subjective appraisal of a fact is made. For example, the propositions "this flower is red" and "the man built the house" are fact judgments; whereas the propositions "this flower is beautiful" and "that mail's conduct is good," are value judgments. Since then, fact and value have been dealt with as separate issues, in the sense that factual judgment are dealt with in natural science, and value judgments are dealt with in philosophy.

This century has seen the rise of analytical philosophy, which employs the "logical analysis of language" as the most appropriate method of philosophy. Analytical philosophy took the following positions with regard to axiology:

(1) One cannot know values except through intuition;
(2) a judgment of value is nothing but an expression of the speaker's feelings about moral approval or disapproval;
(3) axiology is significant only for the analysis of value language. Analytical philosophy generally sought to exclude axiology from philosophy.

Pragmatism, represented by John Dewey (1859-1952), based value judgment on usefulness for life. Such value concepts as truth, goodness, and beauty were regarded as nothing but means, or tools, for processing things effectively. From this standpoint, what is perceived as valuable will differ from person to person.

Even the same person may differ in the way he or she perceives value. Dewey's standpoint is one of relativism and pluralism.

Lastly, I will mention the Communist view of value. The following definition of the Communist view of value is given by B. P. Tugarinov (1898-): “Value is a phenomenon of nature or society that is useful and necessary for those people who belong to a particular society or class in history, as something actual, its a purpose, or as an ideal.” 19 For Communism, usefulness for the proletariat class is the standard of value. A postulate of the Communist view of value was
that all the established religious systems of value, which were regarded as bourgeois systems of values, had to be denied and destroyed. For Communism, a moral act is an act that is useful in promoting collective life for constructing Communist society. It includes such virtues as dedication, obedience, sincerity, love for comrades, and mutual help.

**E. The Necessity for a New View of Value**

As seen above, many systems of value have appeared throughout history; in fact, history can be seen as a succession of failed attempts to establish absolute values.

In ancient Greece, Socrates and Plato tried to establish absolute values by pursuing true knowledge. With the collapse of the Greek city-state society, however, the views of value of Greek philosophy also collapsed. Next, Christianity tried to establish absolute values centered on God's love (agape). The Christian view of value ruled medieval society, but with the collapse of medieval society, it gradually lost its power.

In the modern period, Descartes and Kant established views of value centered on reason, as in Greek philosophy; yet, their understanding of God, which was the basis for their views of value, was ambiguous.

As a result, their views of value fell short of being absolute. Pascal and Kierkegaard tried to revive true Christian values, but they fell short of establishing a firm system of value.

The Neo-Kantian school dealt with value as one of the main issues in philosophy, but they completely separated philosophy, which deals with values, from natural science, which deals with facts. As a result, many problems came into being. As scientists have continued to analyze facts in disregard of values, the results have been weapons of mass destruction, the abuse of the natural environment, pollution, and so forth.

Utilitarianism and pragmatism are materialistic systems of value, which makes their views of values completely relative. Analytical philosophy is a philosophy without value. Nietzsche's philosophy and Communism can be described as anti-value philosophies opposing traditional views of value.

Traditional views of value based on Greek philosophy and Christianity are no longer regarded as important today. Traditional views of value have become weak and separated from natural science. Now they have been almost completely eliminated even from the field of philosophy. As a result, society today is in extreme confusion. The appearance of a new view of value that can establish absolute values while revitalizing the traditional systems of value is deeply hoped for. This new view of value should be able to overcome materialism and to guide science with its correct view of value. This is so because value and fact are in the relationship of Sung-sang and Hyungsang, and just as Sung-sang and Hyungsang are united in existing beings, value and fact are originally united. Unification axiology is precisely that which has appeared to answer this demand of our times.
CHAPTER 5: THEORY OF EDUCATION

In today's democratic society is in a dangerous state, as can be seen from the degradation of the sexual morality of youth, the frequent occurrence of school violence, and so on. Yet, a suitable theory of education to overcome this confusion is not to be found anywhere, and present-day education has lost its sense of direction. The proper relationship between teacher and student is collapsing. That is to say, students do not respect their teachers, and teachers have lost their sense of authority and enthusiasm. In consequence, the relationship between teachers and students has become one in which the teachers are selling knowledge and the students are buying it, so that schools have turned into places for buying and selling knowledge. Communism has infiltrated these circumstances, turning schools into places teeming with disturbances. In the absence of clear ideas for education, it has been very difficult to thwart the Communist offensive.

Communists have made the following accusation: "In class society, can the ruling class ever respect the rights of laborers and farmers? To fulfill one's own duty and mission in class society means to be a loyal servant to the ruling class, does it not? That is not true democracy. True democracy is the democracy of laborers and farmers, in other words, people's democracy. Therefore, true democratic education should be education for the sake of the people. It should help to overthrow capitalist society and construct socialist society." This accusation of capitalism by Communism will not lose its persuasiveness as long as exploitation, oppression, injustice, corruption, and so on remain in capitalist society. Therefore, these social evils must be eliminated at all cost. To do this, a movement for a new view of value based on God's love must be launched. Along with it, a new theory of education must be established.

The new theory of education should be established on the basis of the standards that God originally intended to establish for human growth. Such a theory will give proper direction to today's education, which is in confusion, and will provide a vision of education for future society. In other words, it is a theory of education that makes preparation for the future, ideal society. The Unification Theory of Education presented here is precisely such a theory of education.

Theories of education usually have two aspects. One is concerned with the ideals, goals, methods, and so on, of education, and corresponds to what is called the philosophy of education. The other deals with education as an objective, observable phenomenon, and is called the science of education. The science of education inquires into school curricula, student evaluation and testing, learning techniques, student counseling, school administration, educational management, and so forth.

These two fields are in the relationship of Sungsang and Hyungsang. The philosophy of education is the Sungsang of education, whereas the science of education is the Hyungsang of education. While the science of education has made great advances under the modern tendency to think highly of science, the philosophy of education is being neglected and is steadily declining. The fact that education today has lost its direction implies the absence of a philosophy of education. Therefore, what is urgently needed today is the establishment of a new philosophy of education. Therefore, to fill the need for a new philosophy of education, the Unification Theory of Education is hereby proposed.

I. The Divine Principle Foundation for a Theory of Education

A. Resemblance to God and the Three Great Blessings

God created man and woman as His objects, which are meant to resemble Him (Gen. 1:27). That is the most important foundation for education. Based on this foundation, education can be described as the process of raising children to attain resemblance to God. In other words, education is an effort to guide children to resemble God. To resemble God is to resemble the Divine Image and Divine Character. Basically man and woman have the Divine Image inherited by birth. So, to resemble God for them is to grow and come to resemble the relationship within
the Divine Image and also to inherit the Divine Character, namely, Heart, reason-law, Creativity, and so on, of God. When God created man and woman, He gave them the three blessings to grow, to multiply, and to have dominion over all things. God gave them blessings (commandments), saying, “Be fruitful, multiply, and fill the earth and subdue it; and have dominion over every living thing that moves upon the earth” (Gen. 1:28). Here the first item, “be fruitful,” means to grow; “multiply and fill the earth” means to give birth to children; and finally “subdue it [the earth]” means to have dominion over all things. By realizing these Three Great Blessings (or three great commandments), man and woman come to inherit God's Heart, reason-law, and Creativity, and resemble God's natures of perfection, multiplication, and dominion (Fig. 5-1).

1. Perfection

Jesus said, “You must ... be perfect, as your heavenly Father is perfect” (Matthew 5:48). This is a call for people to resemble the perfection of God. Perfection refers to the round and harmonious nature of the mutual relationship of Sungsang and Hyungsang, or the unity of Sungsang and Hyungsang. In God, Sungsang and Hyungsang are in harmonious give-and-receive action in the relationship of subject and object centering on Heart, and are united in oneness. This state is perfection.

Accordingly, for people to resemble God's perfection means that their Sungsang and Hyungsang are united in oneness, centering on Heart. In a human being there are four kinds of Sungsang and Hyungsang, as mentioned in Ontology, but here I refer specifically to the spirit mind and physical mind.

![Perfection Diagram](image)

**Fig. 5-1: God's Resemblance and the Three Great Blessings**

In order for the spirit mind and physical mind to be united, the spirit mind must become the subject, and the physical mind, the object—that is, the spirit mind must have dominion over the
physical mind. The spirit mind pursues the values of trueness, goodness and beauty, whereas
the physical mind pursues food, clothing, shelter, and sex. Thus, in order for the spirit mind and
physical mind to be united, the life of trueness, goodness, and beauty should be primary, and
the life of food, clothing, shelter, and sex, secondary. The center of give-and-receive action
between the spirit mind and physical mind is Heart and love.

In summary, a life of food, clothing, and shelter must be led centering on the life of trueness,
goodness, and beauty, based on love. This is what is meant by resembling God's perfection.
When people are young, they do not understand well the values of trueness, goodness, and
beauty; but as they mature, their hearts gradually develop and they come to lead-centering on
love—a true life, a good life, and a beautiful life. Thus, gradually they come to resemble the
perfection of God.

Since the human being is a dual being of the spirit person and physical person, human growth
involves both the growth of the spirit person and the growth of the physical person. The First
Blessing, namely, "to grow," refers not only to the growth of the physical person, but primarily
to the growth of the spirit person, namely, the improvement of a person's spiritual level.
Moreover, people are promised that, if they grow to maturity, they will inherit God's perfection.
Therefore, this is the First Blessing, given to human beings as a promise.

2. Multiplication

Next, people must resemble God's nature of multiplication. Resembling God's nature of
multiplication means resembling the mutual relationship of the natures of Yang and Yin in God.
God is the Harmonious Being of Yang and Yin. Therefore, man and woman are supposed to
resemble this harmony of God's Yang and Yin. The harmony of Yang and Yin in human beings
refers to the harmony of husband and wife. People came into being through the harmony of
God's Yang and Yin, which constitutes God's nature of multiplication. Therefore, in human
beings as well, Yang and Yin (man and woman) become harmonized, and through that
harmony, children come into existence.

The call to resemble God's nature of multiplication is a call for man and woman, or Yang and
Yin, to become engaged in harmonious give-and-receive action in the same way as Yang and
Yin in God are engaged in harmonious give-and-receive action. For this, man and woman must
develop the qualifications for marriage and multiplication. That is to say, man should become
perfectly equipped with the qualifications of a man, and woman should become perfectly
equipped with the qualifications of a woman. Thus, the call is for them to become able to fulfill
man's duty as a husband and woman's duty as a wife, respectively. When they come to possess
such qualifications, they should get married and have children. Therefore, this is the Second
Blessing, given to human beings as a promise.

3. Dominion

Furthermore, man and woman must resemble God's nature of dominion. To resemble God's
nature of dominion means to resemble God's Creativity, which is the ability to create objects
centering on Heart (love). Therefore, God created human beings and all things with Creativity,
and intended to have dominion over them. Since human beings were originally endowed with
this Creativity, they were created to have dominion over all things, centering on Heart. To be
precise, it is only after human beings are fully developed that they come to possess this ability.
Therefore, this is the Third Blessing, given to human beings as a promise.

For example, industrial activities are activities of dominion over all things. Farmers cultivate the
land, which is a form of dominion over the land. In a factory, workers produce goods out of raw
materials—by using machines.

This is a form of dominion over raw materials and machines. Fishing is a form of dominion over
the fish and the waters, and forestry is a form of dominion over trees and mountains.

To have dominion over all things means to manifest creativity. Seen from the viewpoint of the formation of the four-position base, creativity refers to the ability to form an inner four-position base and an outer four-position base. Accordingly, in agriculture, farmers cultivate the fields making creative efforts, based on their own ideas, to obtain a greater harvest. In commerce, too, people will not be successful without ideas and creative will. In short, agriculture, mining, industry, commerce, forestry, fishery, and other human industries are all forms of human dominion over all things by manifesting creativity. Science and art, also, come into the category of dominion over all things. Dominion over society, namely, participation in politics, also comes into the category of dominion over all things.

Yet, due to the fall, people failed to inherit God's Creativity (which is Heart-centered Creativity) and came, instead to manifest self-centered creativity, often inflicting damage on other people and on nature. Therefore, in the new education we are proposing here, teachers must guide students to manifest creativity by resembling God's nature of Heart-centered dominion.

B. The Process of Growth of Human Beings

Human beings were created to resemble God. This resemblance, however, does not occur instantaneously from the moment of birth. In order to come to resemble God, people need time to develop themselves. Thus, human beings are made to grow through the three stages of Formation, Growth, and Completion, and then to resemble God in perfection, multiplication, and dominion. Growth, therefore, is a process of coming to resemble God, whereby people come to resemble God's Personality, God's harmony of Yang and Yin, and God's Creativity.

The Three Great Blessings given by God imply that it is after growing completely that people will be able to inherit God's perfection, multiplication, and dominion. Therefore, the Three Great Blessings are, in fact, the Three Great Promised Blessings; they are Commandments with the condition of Blessings. Due to the fall, however, the Three Great Blessings, or Commandments, were not fulfilled. Nevertheless, even though people fell away from God, those commandments given by God have not been canceled but remain valid even until today. This means that tile Will of I-leaven has been urging human beings, through their subconsciousness, to fulfill the Three Great Commandments. Due to tile fall, however, the Three Great Blessings, or Commandments, were not fulfilled. Nevertheless, even though people fell away from God, those commandments given by God have not been canceled but remain valid even until today. This means that tile Will of I-leaven has been urging human beings, through their subconsciousness, to fulfill the Three Great Commandments. That is why human beings have been endeavoring to fulfill the Three Great Commandments, even if unconsciously. Accordingly, even in fallen society, people have endeavored, according to this Will of Heaven, to mature themselves in personality, to find a good spouse and form a family, and to improve society and rule nature. It is for this reason that tile desire to grow, the desire to get married, tile desire to rule, the desire to improve oneself, and so on, have been irrepressible desires in all societies and at all times.

Thus, the human being must grow through completing the Three Great Blessings. Things of nature grow through the autonomy and dominion of the Principle. This means that they naturally grow as life within them propels them to growth. As for human beings, however, the physical person grows through the autonomy and dominion of the Principle, like the other creatures, but not tile spirit person. In order for the spirit person to grow, humans must fulfill their "portion of responsibility." This means that humans perfect their personality through their own responsibility and effort. They grow by experiencing God's love while observing the norm (the Principle) with their own free will.

The first human ancestors, Adam and Eve, should have grown through observing God's commandment, should have become husband and wife, and should have actualized God's love. Since Adam and Eve represented all humankind, they were responsible not only for themselves but also for their descendants. For that reason, God totally refrained from interfering with their responsibility. If Adam and Eve, in such a severe situation, had fulfilled their portion of responsibility, and had grown through observing God's Word, then their descendants would have been able to grow through fulfilling a much lighter condition. In other words, in the case of Adam and Eve, they had to fulfill the Three Great Blessings solely on the basis of their severe
responsibility; in the case of their descendants, however, they would have been able to perfect the Three Great Blessings through a light responsibility, that is, simply by following, obediently, the teachings of their parents. This is the origin of the need for parents to teach their children, or, the need for education.

Therefore, in its most fundamental form, education is the guidance that parents give to their children so that the children may fulfill the Three Great Blessings. Hence, the original form of education is family education. In fact, aboriginal types of education seem to have been primarily family education. Yet, as civilization developed, the amount of learning and information increased, and life styles became diversified. Thus, education took the form of private classes, and later adopted the educational system of public schools. Such is the situation today.

Since it is difficult for parents to provide education to their children, this task is left to teachers, who impart education in schools on behalf of parents. Therefore, teachers must instruct students as the representatives of parents, with parental heart. This is the original way of education.

C. The Three Great Ideals of Education

The purpose of education is to help human beings achieve resemblance to God's perfection, to God's nature of multiplication, and to God's nature of dominion. From these goals, the ideals of education are established.

First, from the resemblance to God's perfection, the perfection of individuality is established as an ideal of education. The perfection of individuality is the First Blessing. So, education should be given in order to perfect one's individuality.

Secondly, from resemblance to God's multiplication, the perfection of the family is established as an ideal of education. The aim is to educate children to grow and get married, to manifest conjugal harmony, and to build a harmonious family. In other words, it is education for guiding children to be able to fulfill the Second Blessing.

Thirdly, from the resemblance to God's dominion, the perfection of dominion is established as an ideal of education. The aim is to equip children with the ability to exercise Heart-centered dominion over nature and society, following God's Creativity, and to fulfill the Third Blessing.

II. The Three Forms of Education

Based on the ideals described above, what kind of education will be required? For the perfection of the individual, education of Heart is required; for the perfection of the family, education of norm is required; and for the perfection of dominion, education of dominion is required, including technical education, intellectual education, and physical education. Each of these forms of education will now be discussed.

A. Education of Heart

1. Education for the Perfection of the Individual

The education for bringing the individual to the resemblance of God's perfection is the Education of Heart.

To resemble God's perfection is to resemble the unity of Sungsang and Hyungsang, which refers to the state in which the spirit mind and physical mind engage in give-and-receive action centering on Heart and are united in complete unity. Therefore, in order for the spirit mind and physical mind to become united, Heart must be the center of the give-and-receive action between the spirit mind and physical mind. Accordingly, education of Heart turns out to be education for the perfection of the individual.

To carry out the Education of Heart is to raise people to become persons who love all people
and a things in the same way as God loves all people and all things. In order to receive such education, those who are to be educated need to be guided to the experience of God's Heart. How do people come to experience God's Heart? The first step is for them to achieve a clear understanding of God's Heart.

2. Forms of Expression of God's Heart

God's Heart has been expressed in three forms through the process of creation and the dispensation of restoration. The three forms of God's Heart are the Heart of hope, the Heart of sorrow, and the Heart of pain.

a) The Heart of Hope

The Heart of hope is the Heart of God at the time of creation. It refers to God's joyful feelings, full of expectation and hope, in anticipation of begetting Adam and Eve, His most beloved children, to whom He could devote His unlimited love. It was also God's joyful feelings at the moment when Adam and Eve were born.

God spent as long as 15 to 20 billion years in the creation of the universe. What was all that for? It was all for the sake of creating Adam and Eve, His most beloved children. In the hope of seeing the moment when His children would be born, God spent all that time creating the universe, in spite of all kinds of hardships.

God, being filled with hope, did not feel the process of creating the universe as too long or too painful, no matter how long and difficult it actually was.

We, also, sometimes have this kind of an experience. When we work for some thing joyful, we do not feel the work as painful, no matter how painful it may actually be. We even forget about the time, because joy waits for us in the future. God's expectation of joy was far greater than any kind of joy we may experience.

Moreover, the joy God felt when Adam and Eve were born was so great and deep that it cannot be compared to anything else.

b) The Heart of Sorrow

Yet, Adam and Eve fell away from God into the realm of death under the rule of Satan. So, God deeply grieved. His grief at that moment was so great that there is no way to express it. Because His expectation and hope during the period of creation had been so great, God's grief was exceptionally profound, beyond anything we can imagine. Limitless joy was transformed, by the betrayal, into limitless sorrow.

Even among human beings, when a child whom the parents love is dying, they feel desperate and grieve deeply. Even though a child's illness is very serious and the parents are told that the child will die, they will still try to keep the child alive by any means available. That is what the parental heart is like. So, when the child dies, though the parents knew it would happen, still they feel as though their hearts have been cut to pieces. That is the heart of parents.

c) The Heart of Pain

God's Heart in the course of the dispensation of restoration, or, in the process of resurrecting fallen people, is the Heart of pain. God could have abandoned fallen Adam and Eve in their condition, and could have created other human beings; yet, even though Adam and Eve fell away from Him, God did not abandon them and their descendants, due to His parent-child relationship with them. Instead, God's desire was to resurrect fallen Adam and Eve and to love them as His children forever. Another reason for resurrecting fallen people is that, if God had given tip on fallen Adam and Eve and had created entirely new human beings, He would have failed in creation and would have lost His dignity. He had to establish the condition of not having failed and to demonstrate His authority and perfection. Fallen people, however, not only were separated from God, but also were dominated by Satan, and came even to ridicule God, their
Heavenly Parent. They also persecuted God's representatives, the saints and sages whom God sent to them. They would often imprison, expel, or kill them. God felt the persecution against those people as persecution against Himself. Every time God saw the saints and sages suffering from persecution or imprisonment, God would feel as though a nail was being driven into His chest or His side was being pierced by a spear.

3. Understanding God's Heart

Through education of Heart, children should come to understand the three kinds of God's Heart described above, especially the Heart of God in the course of the providence of restoration (the Heart of Pain).

Therefore, I will introduce God's Heart in the course of Adam's family, Noah's family, and Abraham's family and also in Moses' course and Jesus' course. What follows is an introduction to God's Heart according to the teachings of the Reverend Sun Myung Moon.

a) God's Heart in Adam's Family

When God created Adam and Eve, He was filled with boundless joy; but when Adam and Eve fell away from Him, God's grief knew no limit. Therefore, in order to save Adam and Eve, God encouraged Cain and Abel, their children, to make offerings. God, of course, very much hoped that they would succeed in their offerings. There may be those who suspect that God might have known, from the very beginning, that Adam and Eve, and later Cain and Abel, would fail, since God is omniscient. If that were true, then how could God have grieved in the true sense? This, however, is a misunderstanding of God's omniscience, or foreknowledge.

God's omniscience, as well as His omnipotence, toward human beings will become a reality only when human beings become perfected by fulfilling their portion of responsibility; for only then will God be able, through human beings, to rule over all things, actions, and events on earth. God gave human beings a portion of responsibility because He hoped they would fulfill their responsibility, and He believed they would indeed do that. God would never have given human beings a commandment that was impossible to carry out.

However, since the fulfillment of the human portion of responsibility depends on a person's free will, needless to say there is always a possibility of failure. So, from a rational point of view, the omniscient and omnipotent God must have known that as well. But God is “omni-loving,” even more so than omniscient and omnipotent. So, His state of mind at the time when He gave Adam and Eve their portion of responsibility was such that it was filled with the expectation that Adam and Eve, His most beloved ones, would simply fulfill their responsibility. Because of such a state of mind, filled with love, God's foreknowledge that Adam and Eve might fall was overwhelmed by His mind of expectation with love; the result was the same as though He had no such foreknowledge at all.

In the days of Adam and Eve, and also in the days of Cain and Abel, God at first was a God of expectation and hope, who wished for nothing but success for them. But Adam and Eve, and also Cain and Abel, failed.

Because of that, God's sorrow and disappointment were great. However, at those moments, God could not simply break down in tears, losing His dignity, no matter how sorrowful He felt, because Satan was watching. That's what caused Him an indescribable suffering of heart. All He could do was leave, silently, with His head bent and a tragic countenance.

b) God's Heart in Noah's Family

After God left Adam's family, He walked the path of wilderness for the long period of 1600 years, looking for someone on earth with whom He could work. In the meantime, no one welcomed God; everyone turned away from Him. There was not a single home where God could dwell, not a single square meter of land for Him to stand on. In such a situation, God searched for someone to work with, and He finally found Noah. God's joy at that moment was beyond
compare. Yet, God had to give Noah a very strict order, which was to build the ark. Noah accepted God's order and faithfully devoted himself to build the ark for 120 years, all the while suffering ridicule from the people.

Noah, though not qualified to be a "son of God," he was established as a "servant of God" and a righteous man. God walked the path of suffering in the position of a servant together with Noah. However, since Noah's son Ham did not fulfill his portion of responsibility, Noah's family, which had been saved from the flood, was invaded by Satan. When that happened, God felt a heart-breaking pain. Deeply disheartened, God could not but abandon Noah's family.

c) God's Heart in Abraham's Family

Four hundred years later, God found Abraham and established him within the providence. The most serious point in Abraham's course was when he had to offer Isaac, his only son, whom he had begotten at the age of one hundred years (Gen. 21:5). God ordered Abraham, who had failed in the symbolic offering of doves, ram, she-goat, and heifer, to offer Isaac as a sacrifice. Abraham's heart at that point was inexplicably painful. He was at a loss as to whether he should keep Isaac alive, according to human ethics, or offer him, according to Heaven's command. In his heart, at that moment, Abraham would much rather sacrifice himself than his son.

Nevertheless, he finally made up his mind to sacrifice Isaac according to God's order. Abraham wandered around Mount Moriah for three days. That period of three days was a long, painful path for Abraham.

During that time, God did not merely watch from afar; rather, having issued such a severe order, God suffered along with Abraham, as He watched how Abraham was suffering.

When Abraham was about to sacrifice his beloved son on Mount Moriah, he established the condition as though he had indeed killed Isaac, even though in fact he had not. That is why God was able to stop Abraham just prior to killing Isaac, and provided him with a ram to be offered as a burnt offering instead of his son. At that moment, God said, "Now I know that you fear God." That was an expression not only of God's pain, but also of His joy at the fact that Abraham had obeyed His command.

The mission was then passed on to Isaac, who followed Abraham's determination. Later, Isaac's descendants would leave their homeland of Canaan and enter Egypt to walk the path of suffering for four hundred years in order indemnify Abraham's failure in the symbolic offering and to establish the foundation to receive the Messiah on the national level.

d) God's Heart in Moses' Course

Moses, who was raised as a prince in the palace of the Pharaoh of Egypt, spoke out for the liberation of his compatriots, the Israelites, in order to take them back to the land of Canaan. In the process of going back to Canaan, however, the Israelites, amidst extreme suffering, revolted against Moses, their leader. When Moses came down from Mount Sinai, having received the two tablets after he completed forty days of fasting on die mountain, the Israelites were worshipping a golden calf. God said, "Behold, it is a stiff-necked people; now therefore let me alone, that my wrath may burn hot against them and I may consume them" (Exodus 32:9). How did Moses feel at that moment? Moses felt he had to save his people by any means, even at the cost of his life. He appealed to God, saying, "Turn from thy fierce wrath, and repent of this evil against thy people" (Exodus 32:12). In the face of Moses' fervent appeal, God refrained from destroying the Israelites.

After the Israelites wandered in the wilderness for 40 years, God told Moses to bring forth water from a rock at a place called Kadesh Barnea (Num. 20:8). Out of anger at the Israelites, who showed litter faithlessness toward God, Moses struck the rock twice, which wits against God's will. So, God called Moses to the top of Mount Pisgah. Showing him the land of Canaan, which Moses worked so hard to reach, God said, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, I will give it to your descendants. I have let you see it with your eyes, but
you shall not go over there.” (Deut. 34:4, Rsv).

Actually, God very much wanted to let Moses enter the land of Canaan; but because there was an accusation by Satan (based on Moses' having struck the rock twice), God took that measure unwillingly.

God felt deeply pained by that decision. His Heart at that moment was like that of someone about to enter an enemy territory alone, after losing a close and clear ally.

e) God's Heart in Jesus' Course

Jesus came to earth as the Messiah. The entire earth should have welcomed him wholeheartedly, but, since childhood, he found nothing but rejection. His family rejected him; his religion (Judaism) rejected him; and his nation (Israel) rejected him. In the end, there was no place to which he could go.

For 33 years, Jesus spent his days almost always by himself, leading a lonely life. So, when he saw a cloud, he said, "Cloud, you can understand my suffering heart, can't you?" When he spoke to the trees, he said, "Are you kind enough to know this pain of mine?" Jesus was leading such a terribly lonely life. As he walked along the shores of the Sea of Galilee, he talked to a Samaritan woman, who was not one of the chosen people. God walked with that lonely Jesus through such a lonely path.

Finally, watching Jesus being crucified, God felt extraordinary pain. Since Jesus looked so miserable, God could not bear to watch him, and turned His face away from him. God was unable to take His beloved son down from the cross. Looking at Jesus on the cross, God suffered even more than Jesus himself.

4. How to Introduce God's Heart

Thus was the Heart of God in the courses of Adam, Noah, Abraham, Moses, and Jesus. Furthermore, behind the tribulations of the saints, sages, and righteous people of other religions and other nations, there was the Heart of God guiding them. Teachers and parents should introduce this Heart of God to children. In addition to giving talks about God's Heart, they can teach them through movies, videos, novels, plays, paintings, and so on.

5. Education of Heart through Practice

It is also necessary to teach God's Heart through the practice of love in family life. To do this, parents must seriously love their children, so that, even when they scold their children, the feeling will well up naturally in children's hearts that they are being scolded because their parents love them. Also, children must come to respect their parents. In order for that to take place, the parents have to work hard for the sake of God and humankind through suffering, even to the degree that the children come to feel sorry for them.

The same can be said with school education. Teachers must show God's love through practice. Teachers should give love to the children from the bottom of their hearts, with a parental heart. Then, children will be moved by this, and will come to respect and love their teachers, and will become willing to follow their teachers from the bottom of their hearts. While giving love to the children in this way, teachers should lead them to the practice of a life of love, helping them realize how much joy they can obtain from living for the sake of God and other people.

B. Education of Norm

1. Education for the Perfection of the Family

Education of Norm refers to education to obtain the qualifications to become a spouse and to
A man must be equipped with the way of a husband; and a woman, with the way of a wife. The Education of Norm also includes learning the proper behavior for parents, the proper behavior for children, and the proper relationships among brothers and sisters in the family.

Through the Education of Norm, the sanctity and mystery of sex should be taught with special care. Sex is something to be experienced only after marriage, and should never be violated until that time. According to the Bible, God told Adam and Eve, "Of the tree of the knowledge of good and evil you shall not eat" (Genesis 2:17, RSV). This means that sex is sacred, and must not be violated. That commandment was not intended only for Adam and Eve, it was intended for everyone and is valid until today. That is a supreme order which will be valid in the future as well. Accordingly, Education of Norm is education for the observance of laws; it should teach children, first of all, how to observe God's commandment.

2. Education for Becoming a Being of Reason-Law

The Education of Norm, at the same time, refers to the education through which one becomes a being of reason-law who lives according to the way of Heaven. This is because the family is a miniature of the universe. The way of Heaven is the law of give-and-receive action penetrating the universe. Two kinds of laws derive from the way of Heaven: laws of nature and the laws of values. The laws of values form the norm. As there are both vertical order and horizontal order in the universe, so there are vertical order and horizontal order in the family. In values as well, there are vertical values and horizontal values. In addition, there are individual values. The topic of values has already been treated, in greater detail, in the chapter "Axiology." The Education of Norm must be accompanied by the Education of Heart. Norms are, "You must not do this"; "You ought to do that"; and so forth. If there is no love in norms, the norms will become formalistic and legalistic. Therefore, Education of Norm must be conducted in an atmosphere of love. In other words, norms and love must be one.

Love without norms is usually called blind love. Should parents or teachers love the children with that kind of love, the children would come to despise them. Parental love and die love of teachers must have some form of authority and dignity. In order to be that way, their love must be in accordance with Logos. In situations where there is too little love and too much emphasis on norms, the children will feel restricted and come to revolt against their parents or teachers. The reason is that love should be above norms. Even when children fail to obey norms, still they must be given love continuously.

Love and norms must be united. Love is harmonious and round, whereas norms are, so to speak, linear. So a person in whom love and norms are united is a person in whom, so to speak, a circle and a straight line are united. Love seeks to forgive and accept him, whereas norms seek to regulate strictly. Therefore, such a person has a character equipped with unified polarity, being most harmonious and at the same time most strict. A person with this kind of character is sometimes very strict and other times very kind, and can always assume the proper attitude according to the time and place.

C. Education of Dominion (Intellectual Education, Technical Education, Physical Education)

1. Education for the Perfection of the Nature of Dominion

In order to perfect the nature of dominion, one must first acquire knowledge about the objects over which one is to have dominion. Intellectual education is necessary for that purpose. Next, one must acquire technique to develop creativity. That purpose is served by technical education. Furthermore, since people are supposed to be subjects of dominion, their physical strength must be built up. That purpose is realized through physical education. Intellectual education, technical
education, and physical education, together, are called "Education of Dominion." The Education of Dominion is based on general education, which, when more deeply developed, becomes specialized education in various fields. In intellectual education, such specialized knowledge as natural sciences, politics, economics, culture, and social studies are taught. In technical education and physical education as well, there are various specialized fields. Education for the performing arts, for example, may be regarded as a kind of technical education.

Through Education of Dominion, we learn the methods of developing our creativity. Creativity is inborn, and everyone is naturally endowed with it as a potentiality. Education of Dominion, however, is necessary in order actually to manifest it.

2. The Development of Creativity and the Two-stage Structure

The development of creativity refers to the cultivation of the ability to form an inner four-position base and air outer Four-position base in the two-stage structure of creation. The ability to form an inner four-position base refers here to the ability to form a Logos (i.e., a plan, a design, or a conception). In order to be able to develop a Logos, one must acquire a great deal of knowledge through intellectual education, and enhance the contents of the Inner Hyungsang (ideas, concepts, and so on) qualitatively as well as quantitatively. As the Inner Sungsang (intellect, emotion, will) acts upon the Inner Hyungsang centering on Heart, one makes a plan or a design by using the information within the Inner Hyungsang. To develop a Logos means to develop new ideas; in industry, this means to develop technical innovations.

Next, the cultivation of the ability to form the outer four-position base refers to the enhancement of the ability to substantialize new ideas by using tools and materials according to a certain plan—in other words, the development of skills in conducting outer give-and-receive action. Here technical education is required.

Of course, good physical condition is required as well. Therefore, improving one's physical strength through physical education is also necessary.

3. Education of Dominion Based on Universal Education

The Education of Dominion must be carried out on the basis of, and in conjunction with, Education of Heart and Education of Norm. Only when based on Heart and norm can intellectual education, technical education, and physical education become wholesome and can creativity be fully manifested.

The Education of Heart and Education of Norm must be given equally to everyone. They are called universal education. On the other hand, the Education of Dominion must be given to people according to their abilities, interests, and desires. Some may major in natural science, others in literature, and still others in economics, and so forth. Thus, the field a person chooses varies depending on that person's preference and aptitude. In this sense, the Education of Dominion is "individual education." It can be said that universal education and individual education are in the relationship of Sungsang and Hyungsang. The reason is that the Education of Heart and the Education of Norm are spiritual education, that is, the education of the mind, whereas the Education of Dominion is material education, in the sense that the student learns certain materials and acquires certain techniques for the actual exercise of dominion over all things. Accordingly, universal education (Education of Heart and Education of Norm) and individual education (Education of Dominion) must be carried out side by side with each other. That is what is meant by “balanced education” (Fig. 5-2). They include the aspects of universality
and individuality in education.

Fig. 5-2: Universality and Individuality in Education

In ancient Greece, in the Middle Ages, and in the Modern Age, there was always an effort to provide education of love and education of ethical and moral principles, even though the teachings provided were not perfect. Today, however, these kinds of education are being slighted, and what can be called "unbalanced education," with excessive emphasis on knowledge and technique, is being practiced. As a result, the healthy growth of human nature is hampered. Therefore, a new theory of education must appear whereby the education of love and the education of ethical and moral principles can be given on a new dimension. It is on this basis that intellectual education and technical education should be conducted. Only through such balanced education can science and technology be guided in the proper direction. Then such problems as pollution and the destruction of nature will naturally come to be solved. Moreover, through this kind of education, teachers will regain their authority as teachers.

It should be added that the starting point of education lies in family education. School education is the extension and development of family education. Accordingly, family education and school education must be united. If this is not done, it is difficult for proper education to be carried out, especially Education of Heart and Education of Norm. In that case, unity in education cannot be actualized.

III. The Image of the Ideal Educated Person

Up to now there have been many kinds of education, each with its own image of the ideal person corresponding to its own idea of education. The Unification Theory of Education must also have an image of the ideal person. The image of the ideal educated person in the Unification Theory of Education is as follows: first of all, a person of character; second, a good citizen; and third, a genius. These are the images of ideal man and woman corresponding, respectively, to the Education of Heart, Education of Norm, and Education of Dominion. Therefore, when education is seen in terms of the image of the ideal person, the Education of Heart may be called education to develop a person of character, the Education of Norm may be called education to develop a good citizen, and the Education of Dominion may be called education to develop a
A. A Person of Character

The image of the ideal person in the Education of Heart is that of a "person of character." Education of Heart is the education that leads to the experience of God's Heart. Those who receive this type of education become persons of character. Heart is the source of love, and it is the core of personality. Those who are lacking in Heart—regardless of how much knowledge they may have, or how healthy they may be, or how much power they may hold—will never be persons of character. In the secular concept, a person with a certain degree of virtue, knowledge, and health may be called a person of character, but in Unification Thought, a person of character is one who has internalized God's Heart and who practices love.

What, then, is a person of character? A person of character is someone who has perfected the whole personality, having developed the faculties of intellect, emotion, and will in a balanced way, on the basis of Heart (love). A person of character is, above all, a person who practices love. This is a person who loves brothers and sisters, practices filial piety toward the parents, serves society, is loyal to the country, and loves the whole of humankind.

B. A Good Citizen

The image of the ideal person sought in Education of Norm is that of a "good citizen." Ultimately, a good citizen is a good member of the Kingdom of Heaven. The Education of Norm may be given in schools, but the basis of it must be in the family. Since the family represents a miniature of the order of the universe, it can be said that society, nation, and world are expansions of the system of order in the family. Therefore, a person who has received a good standard of Education of Norm in the family can easily observe norms in society, nation, and world as well. As a result, that person becomes a good member of the family, a good member of society, a good member of the nation, and a good member of the world. In other words, if one is well disciplined in the family, one can naturally behave in conformity with the norm of society, nation, and world.

A person who has lived as a good citizen on earth will become a good spirit person in the spirit world as well. Leading a good life both on earth and in the spirit world, such a person is called a good member of the cosmos. (The cosmos refers to the combination of the physical world and the spirit world.) Living as a good citizen in the family, society, world, and the cosmos is the same as living in the Kingdom of Heaven.

C. A Genius

The image of the ideal person in the Education of Dominion is that of a "genius," which refers to a person with rich creativity. Originally everyone has the talent of a genius, since humans originally are beings with creativity, having been given God's Creativity. Creativity is given to a person at birth as a potentiality.

Therefore, except for those who are mentally defective, all people can become geniuses as long as they manifest their creativity one hundred percent. In order to actualize creativity, however, education is necessary. The kind of education necessary for that purpose is the Education of Dominion.

As mentioned above, the Education of Dominion should be based both on Education of Heart and on Education of Norm. In other words, education must be well balanced; only then can true creativity be expressed. If Education of Heart and Education of Norm are insufficient or lacking, creativity cannot be fully manifested. For instance, suppose there is a child with musical creativity who is trying to learn how to play the piano. If parents of that child are always quarreling with each other, or often strike or scold the child, then the child will go to school with a damaged heart. Then when playing the piano, the child will not be able to move the hands so smoothly,
because of the disturbed emotions. Even though the child may have excellent creativity, that creativity comes to be diminished.

Since human beings have been given individuality, each person's creativity, likewise, has unique characteristics. Some people are endowed with musical creativity; others, with mathematical creativity; someone else has political creativity, and others have business creativity. If the creativity received is fully manifested, that person may become a musical genius, a mathematical genius, a political genius, or a business genius. That is to say, based upon individuality, each person can become a unique genius.

Due to the fall, however, people have become unable fully to display their God-given creativity to the fullest extent, and it has become very difficult for them to develop into geniuses. In fact, there may be only one person out of tens of thousands who can reach the level of a genius, while all the rest remain in mediocrity. That is the reality of the Education of Dominion in fallen society.

Moreover, we should know that, in education for a genius, there is cooperation from the spirit world as well. When well-balanced education is provided, on the basis of a God-centered family, good spirits will provide spiritual assistance, and, as a result, the children's God-given talents rapidly develop.

IV. Traditional Theories of Education

This section introduces representative traditional theories of education. By comparing the Unification Theory of Education with those theories, it will be possible to understand the historical significance of the Unification Theory of Education.

1. Plato's View of Education

According to Plato (427-347 BC), the human soul consists of three parts, namely, the "appetitive part," the "spirited part," and the "rational part." The virtue required in the appetitive part is temperance; the virtue required in the spirited part is courage; and the virtue required in the rational part is wisdom. The virtue that manifests itself when these three virtues are harmonized is justice. There are three social classes in the nation corresponding to these three parts of the soul. The mass of citizens, including tradesmen, artisans, and farmers, form the lower class, corresponding to the appetitive part of the soul. Public officials (guardians) form the middle class, corresponding to the spirited part of the soul. And rulers form the upper class, corresponding to the rational part of the soul. When philosophers who have recognized the "Idea of the Good" rule the nation, an ideal nation is realized. For Plato, what brings people closer to the world of Ideas is education. By that lie was referring to the education of philosophers, a ruling minority. Plato's image of an ideal person was that of "one who loves wisdom" (or a philosopher) and that of "one who is harmonized" -- that is, a person whose mind and body are harmonized, possessing the four virtues of wisdom, courage, temperance, and justice. The purpose of education would be to build an ideal nation, where the Idea of the Good is embodied.

2. The Christian View of Education

In the Middle Ages Whereas in the Age of ancient Greece education pursued the goal of developing good people who would serve the society, in the Christian society of the Middle Ages education aimed at cultivating people who would live the Christian ideal. The image of the ideal medieval person was that of a "religious person" who would love and respect God, while loving his neighbors. Strict education was given, especially in monasteries, to attain a perfect spiritual life, with the virtues of purity, honest poverty, and submission. The purpose of this education
was to cultivate people to become good and to prepare them for life after death.

3. View of Education in the Renaissance

In the Age of the Renaissance, a human-centered world view, which valued human dignity, came into being, overthrowing the God-centered world view, which regarded obedience and abstinence as virtues.

Desiderius Erasmus (1466-1515) was the main representative of that new, humanistic education. He asserted that the purpose of education is to teach people, who were originally free, to attain the complete development of their human nature and to acquire a rich individual culture. He emphasized the humanistic aspect of culture, such as literature, fine art, and science. Emphasis was also given to physical education, which had been neglected in the Middle Ages. The image of the ideal person in the Renaissance Age was an “all-round man of culture,” whose mind and body are harmoniously developed. Erasmus' idea of the return to the original human nature was inherited by Joharm A. Comenius and Jean Jacques Rousseau.

4. Comenius' View of Education

For Joharm A. Comenius (1592-1670), the ultimate purpose of human life is to become united with God and to obtain eternal bliss in life after death, with life here on earth being the preparation for life after death. For that purpose, everyone should

(1) know all things,

(2) become a person who can control things oneself, and

(3) become like the image of God.

He advocated the necessity of three kinds of education: intellectual education, moral education, and religious education. To teach “all things to all men” was the theme of Comenius' theory of education, which was called pansaphia. Comenius considered that the talent to realize the goals of education is naturally inherent in people, and it is the role of education to bring out this natural gift, that is, “nature.” Comenius said that, fundamentally, parents are responsible for education, but should they become unable to do it, schools would become necessary to replace them.

According to Comenius, the image of the ideal person was that of a “pansophist,” or a person who has learned all knowledge concerning God, nature, and human beings. The purpose of education is to raise practical Christians who have learned everything knowable, and to realize the peaceful unification of the world through Christianity.

5. Rousseau's View of Education

In the Age of the Enlightenment, Jean-Jacques Rousseau (1712-1778) wrote an educational novel entitled "Emil" claiming that "God makes all things good; man meddles with them and they become evil." Therefore, he insisted on educating children in a natural way. He asserted that, since man possesses an inherent "natural goodness," his "nature" should be developed as it exists originally. Education, as advocated by Rousseau, aims to develop people naturally through eliminating factors that obstruct the development of their natural gifts, such as indoctrination by established culture and by moral and religious teachings. In actuality, however, "natural man" in the state of nature would not be well suited to the existing society. He thought, however, that in the ideal republican Society, the individual as "natural man" and the individual as citizen of society would get along well. Thus, he also advocated the necessity to educate people to become members of society.

The image of the ideal person in Rousseau's theory of education was that of a "natural man," and the purpose of education, in his view, was to nurture “natural man” and realize the ideal
republican society, in which “natural man” would become citizen. Rousseau's theory of education was inherited by Immanuel Kant, Johann H. Pestalozzi, Johann F. Herbart, John Dewey, and others.

6. Kant's View of Education

Immanuel Kant (1724-1804) said that "man is the only being who needs education," 4 and that "Man can only become man by education," 5 advocating the importance of education.

According to Kant, the mission of education is to develop people's natural gifts in a harmonious way and to cultivate those who can act freely while following moral laws. Kant's view of education was influenced by Rousseau. Also, Kant asserted that education should not aim at adjustment to any particular society, rather, it should aim, more generally, at the perfection of humankind. He also said education must be cosmopolitan.

On the other hand, Kant said that human beings have a radical evil in their nature. According to him, evil comes into being when moral law is subordinated to self-love. Therefore, Kant said that, through inner conversion, one should come to place moral law above self-love, and that duty so orders it. Respect for morality, trust in science and reverence for God characterize his views on education and on humankind. For Kant, the ideal image of a human being is that of a “good man,” and the purpose of education is to perfect human nature of humankind as a whole, thereby establishing everlasting international peace.

7. Pestalozzi's View of Education

Under the influence of Rousseau, Johann H. Pestalozzi (174 11827) advocated education in conformity with "nature" and sought to liberate human nature, or the noble nature inherent in people. He held that when people based themselves upon something simple and pure, they come to do good by intuitively apprehending fundamental principles. He also held that education starts from maternal love in the family, and asserted that family education forms the basis of education.

Pestalozzi said that there are three fundamental forces forming human nature, namely, mental power, heart power, and technical power; these three, he considered, correspond to mind, heart, and hand. According to him, education of the mind is education of knowledge, education of the heart is moral and religious education, and education of the hand is the education of technique (including physical education). The internal power that unites these powers is love. Love is the basis of heart power and the driving force of moral and religious education. Accordingly, lie advocated that those three types of education should be harmoniously united, centering on moral and religious education. 6 The image of the ideal person advocated by Pestalozzi was that of a person in whom the three fundamental powers are harmoniously developed—other words, a "whole man." He advocated the education of the "whole man" centered on love and faith. The aim of education was to cultivate human nature and build a moral and religious nation and society.

8. Froebel's View of Education

Friedrich Froebel (1782-1852) followed Pestalozzi and further systematized Pestalozzi's view of education.

According to Froebel, nature and humans are unified by God and move according to God's law. Divine nature constitutes the essence of all things, and the mission of all things is to express, reveal, and develop such a nature. Therefore, people should manifest in their lives the divine nature inherent within them, and education should guide people in that direction. He wrote, "The free and spontaneous representation of the divine in man, and through the life of man, which, as we have seen, is the ultimate aim and object of all education, as well as the ultimate destiny of man." 7 Froebel especially emphasized the importance of child education and family
education. Froebel's basic position concerning education was that the place to develop children in a natural way is the home, where the parents are the teachers. Like Pestalozzi, he emphasized the role of the mother. He asserted that kindergarten is a necessary supplement to family education and became the founder of the kindergarten.

The "natural man" with a good nature advocated by Rousseau was, for Pestalozzi, a "whole man" with noble human nature, and for Froebel the image of the ideal person was that of a "whole man with divine nature."

9. Herbart's View of Education

Johann F. Herbart (1775-1841) systematized pedagogy as a science. In doing so, he incorporated ethics and psychology into pedagogy, whereby he established the aim of education from ethics and the means of education from psychology.

First, following Kant, Herbart considered a "good man" to be the image of the ideal person, and the "cultivation of moral character," the goal of education. Next, he pursued the method of education, proposing that what forms the foundation of human spiritual life is presentations in mind: by cultivating the circle of thought, or a collection of presentations, a person's moral character can be cultivated. In other words, he advocated building moral character through teaching knowledge.

Herbart pointed out the importance of instruction in the formation of representations, and explained the process of instruction. According to the Herbartian school, which later revised Herbart's theory, the process of instruction consists of five stages: preparation, presentation, comparison, integration, and application.

10. Dewey's Theory of Education

In the late 19th century, a pragmatic view of life, which placed behavior at the center of human life, was born in the United States. John Dewey (1859-1952) advocated instrumentalism, asserting that the intellect is a tool useful for behavior and that thinking develops in the process of a person's effort to control the environment.

Stating that "education is all one with growing; it has no end beyond itself," 8 Dewey argued that no kind of purpose should be set in advance for education, but instead, education should be regarded as growth.

According to him, "education consists primarily of transmission through communication," 9 and "education is a constant reorganizing or reconstructing of experience." 10 This transmission should be achieved through the medium of the environment rather than directly from adults (teachers) to children, he said.

Through such education, society develops. What Dewey intended to achieve was a kind of practical, technical education aimed at the reconstruction of society. The image of the ideal person, in Dewey's theory of education was that of an "active man."

11. The Communist View of Education

Marx and Lenin sharply criticized the kind of education conducted in capitalist society. According to Marx, in capitalist society the educational policies are intended to keep people in ignorance. 11 Teachers are productive laborers who belabor children's heads and work to enrich the school proprietor. 12 According to Lenin, capitalist education is an "instrument of the class rule of the bourgeoisie," 13 the goal of which is to raise up "docile and efficient servants of the bourgeoisie" and "slaves and tools of capital." 14 In contrast to education in capitalist society, in socialist society, according to Lenin, “The schools must become an instrument of the dictatorship of the proletariat.” 15 He also said that teachers must become the soldiers who instill the spirit of Communism into the masses of workers. 16 The purpose of Communist education is stated in
the preamble of the “Fundamentals of National Education Act” (1973): “The objective of national education in the USSR is to raise a highly cultivated all-round, fully developed, active architect of Communist society who has been raised under Marxist-Leninist thought, with respect for Soviet law and the socialist order, and with Communist attitude toward labor.” 17 In other words, the purpose of Communist education is to raise dedicated people for the construction of Communist society. The image of the ideal person is “the all round, fully developed human being.” 18 Then, what are the contents of Communist education? First, it attaches importance to general technical education (or “polytechnism”), as opposed to individual technical education. It then asserts that general technical education should be carried out in connection with labor. Furthermore, it asserts that, in socialist society, there are no conflicts of interest between individuals or groups, and there is no individual apart from a group, claiming, thereby, tire necessity of collective education. The general technical education was systematized by N. K. Krupskaya (1869-1939), and collective education was systematized by N. K. Makarenko (1888-1939).

12. The Democratic View of Education

Ideas on education in democracy are based on democratic thought. Dewey's theory of education played a major role throughout the first half of the 20th century. I will quote here from the "Report of the United States Education Mission to Japan" 19 as to what represents the educational ideas of democracy after World War II.

The report begins with the following definition of democracy:

Democracy is not a cult, but a convenient means through which the emancipated energies of men may be allowed to display themselves in utmost variety. Democracy is best conceived not as a remote goal, however radiant, but as the pervasive spirit of every present freedom. Responsibility is of the essence of this freedom. Duties keep rights from canceling each other out. The test of equal treatment is the taproot of democracy, whether it be of rights to be shared or of duties to be shouldered.

The report then describes the nature of the democratic education, as follows:

A system of education for life in a democracy will rest upon the recognition of the worth and dignity of the individual. It will be so organized as to provide educational opportunity in accordance with the abilities and aptitudes of each person. Through content and methods of instruction it will foster freedom of inquiry, and training in the ability to analyze critically. It will encourage a wide discussion of factual information within the competence of students at different stages of their development. These ends cannot be promoted if the work of the school is limited to prescribed courses of study and to a single approved textbook in each subject. The success of education in a democracy cannot be measured in terms of uniformity and standardization. Education should prepare the individual to become a responsible and cooperating member of society.

The ideal of democratic education is to nurture democratic citizens, who, while observing the principles of democracy, such as the idea of the people, majority rule, and equality of equals, will respect the rights of others and will fulfill their own responsibility, and upon that basis will claim their own rights and will make effort to perfect their own personality.

The purpose of democratic education, therefore, is the perfection of character and the nurturing of responsible members of society. Its image of the ideal person is that of a "democratic person
V. An Appraisal of Traditional Theories of Education from the Standpoint of Unification Thought

Let us now appraise those traditional theories of education mentioned above, from the standpoint of Unification Thought.

For Plato, the image of the ideal person is that of a philosopher who has recognized the "Idea of the Good." Plato thought that if such a philosopher were to govern the state, an ideal state would come about. In the Age of ancient Greece, however, no such philosopher emerged who could govern the state, and the Idea of the Good was not realized in the city-state (polis). Moreover, after the coming of the Age of Hellenism, the Idea of the Good collapsed together with the city-states. That was because the Idea of the Good was ambiguous. Unless God's purpose for creating the universe and humankind is clarified, the standard of goodness remains ambiguous, and therefore, the Idea of the Good cannot be actualized.

Christianity in the Middle Ages advocated a kind of education that could raise people to love God and their neighbors. Yet, that love was "agape," that is, the sacrificial love that was displayed in Jesus' crucifixion.

Such questions as to why God's love is such a sacrificial love, and for what purpose God created humankind were not clarified. Accordingly, it became difficult for such a Christian view of education to guide people of the modern period, who were awakened to human nature.

Education in the Renaissance period can be highly esteemed in that it liberated human nature, which had been oppressed; but from the mid-16th century on, it gradually became formalized into a mere study of the classics. It also leaned toward human-centeredness and gradually lost its religious morality.

Comenius said that the role of education was to bring out the natural gift (nature) inherent in every person.

It was not clear, however, what that gift was. There is also a problem with his concept of pansaphia, according to which the acquisition of true knowledge would lead to virtue and faith. From the viewpoint of Unification Thought, true intellectual education can be established only on the basis of the Education of Heart and the Education of Norm. Still, the three kinds of education advocated by Comenius have something in common with the Education of Heart, Education of Norm, and Education of Dominion in the Unification Theory of Education.

Rousseau, also, advocated raising people in a natural way, but his concept of "nature" within the individual was ambiguous. Furthermore, there is a problem in his definition of human nature as unconditionally good.

He advocated bringing up children in a natural way, but without the Education of Heart and the Education of Norm centered on God's love (Heart), it is impossible to raise children as they are naturally and to lead them to become human beings as originally intended.

Kant attached importance to moral education. But his moral education had no solid foundation, because God, who should be the foundation of morality, wits conceived by Kant as an entity that is required to exist but of whose actual existence Kant was uncertain. Also, Kant dealt with morality only as a norm for individuals, but that is insufficient. Ethics, which is the norm for mutual relationships among human beings, is as important as morality.

Pestalozzi asserted that the three kinds of education, namely, education of knowledge, moral and religious education, and technical education, should be unified through love. This assertion resembles the ideas in Unification Thought of the Education of Norm and Education of Dominion based on the Education of Heart. (Pestalozzi's education of knowledge and technical education correspond to the Education of Dominion in Unification Thought, and his moral and religious
education corresponds to the Education of Norm in Unification Thought.) His idea of education of the “whole man,” and his idea that family education is the foundation of education, are also in accord with the Unification Theory of Education.

Nevertheless, the point that the purpose of education is the fulfillment of the Three Great Blessings was not included in his theory of education. Also, a sufficient explanation of God, who is the foundation for moral-religious education, was not given by him. For these reasons, Pestalozzi's theory of education did not become solidly established.

A similar comment can be made about Froebel, who inherited Pestalozzi's theory of education. For Froebel, the "whole man with divine nature" was regarded as the image of the ideal person. This is in perfect accord with the viewpoint of Unification Thought, which says that the essence of education is to teach children to grow to resemble God.

Herbart considered presentations and their mutual relationships to be the origin of all spiritual activities, such as emotion and will, and asserted that moral character can be built by cultivating the circle of thought.

From the viewpoint of Unification Thought, however, it is not through cultivating one's thinking that morality is actualized. Morality can be actualized when people pursue the value of goodness and observe norms, centering on Heart (love).

Dewey did not recognize any purpose in education, but emphasized only growth and progress. Emphasis on growth and progress, however, without clarifying the purpose of human life, cannot solve human alienation and social problems. In fact, today, as science and civilization develop, many social ills have emerged in societies where Dewey's method of education has been practiced. Wholesome persons and societies cannot be formed through the method of practical technical education proposed by Dewey, unless such education is based on the Education of Heart and Education of Norm.

The view of capitalist education as "the bourgeoisie's tool for class rule" and the view of socialist education as "die proletariat's tool for dictatorship," both advocated in Marxism-Leninism, are aspects of a view of education from the perspective of regarding human society in terms of class struggle. As long as one regards materialist dialectic and the materialist conception of history as wrong, then one must say that this view of education is wrong as well.

Marxism-Leninism asserted that its aim was an "all-round, fully developed person," but this did not refer to the personality of an individual whose faculties of intellect, emotion, and will are developed in a well-balanced manner; rather it referred simply to the development of the skills of laborers, so that they can engage in any kind of labor. Moreover, Marxism-Leninism insisted on general technical education, but, since it placed emphasis on labor, this general technical education was no more than education in working skills. Also, collective education has come to oppress the dignity of human individuality and freedom.

Democratic education is based on the value and dignity of the individual. Yet, too much emphasis on the rights of the individual has given rise to a tendency toward individualism and egoism. Also, since it upholds human nature on the basis of humanism, its views on values have become relativistic. As a result, social disorder has become unavoidable. Only when Education of Heart and Education of Norm, based on God's absolute love, are provided, can the value and dignity of individuals be firmly established, and social harmony and order be maintained.
CHAPTER 6: ETHICS

When we look at the world today, we cannot but feel appalled by the rapid disappearance of the sense of moral and ethical consciousness. At the same time, anti-moral ways of thinking are rapidly increasing. It is now becoming quite acceptable to think that people are free to do whatever they wish. As a result, various kinds of social crimes are committed repeatedly, social order is chaotic, and society is in great confusion.

One of the causes of this social confusion is that the human pattern of thinking has fallen into materialism; another cause is that the traditional values and norms of ethical behavior have collapsed. In order to free society from such social chaos and to rebuild social order, we must establish a new perspective on ethics.

This chapter is an attempt at presenting such a perspective.

Also, in order to prepare for the coming ethical society, a new theory of ethics is required. In such an ethical society, the values of trueness, goodness, and beauty, centered on God's love, will be actualized in daily life. In order to practice goodness, which is one of the values of the ethical society to come, a theory of ethics is necessary.

In the coming ethical society, all human beings will be brothers and sisters, centering on God as the parent of humankind, and people will love one another centering on God's love. It is ethics that provides the guidelines for the practice of love. Since the coming ethical society is concerned not only with this earthly world but also with the spirit world, the norms presented by the new theory of ethics must be able to solve not only the confusion of this earthly world, but also the confusion of the spirit world. Thus, an eternal ethical society will be realized, where the earthly world and the spirit world will be united.

I. The Divine Principle Foundation for Ethics

God created man and woman as His objects of love, and God's love is manifested more completely through a family rather than through an individual. Therefore, God's ideal of creation is to actualize God's love through the family.

When husband and wife love each other horizontally, centering on God's vertical love, a child comes to be born. At that time, a family four-position base is established consisting of the four positions of God, father (husband), mother (wife), and children. A family four-position base is also established with grandparents, father, mother, and children-for in the family, the grandparents stand in the position of God.

The persons in each position of the family four-position base have three objects. The grandparents have the father, the mother, and children as their objects; the father has the grandparents, the mother [wife], and children as his objects. The mother has the grandparents, the father [husband], and the children as her objects; children have the grandparents, the father, and the mother as their objects. When a person in one of the positions loves the persons in the other three positions as objects, the "triple-object purpose" becomes realized. When the persons in each position fulfills the triple-object purpose, the family four-position base is realized.

The fulfillment of the triple-object purpose brings about the realization of God's love toward the three objects. God's love is an absolute love, but when it manifests itself, it can do so only in a divisional manner, according to the position and direction within the four-position base. Divisional love refers to the three kinds of love in the family, namely, parental love, conjugal love, and children's love. Parental love is downward love, from parents to children; conjugal love is horizontal love between husband and wife; and children's love is upward love, from children to parents. In this way, divisional love is love with a directional nature. More precisely, love has twelve directions, because the persons in each of the four positions has a triple-object purpose. Consequently, various kinds of love, with different kinds of nuances, come to appear. In order
to realize these various kinds of love, various kinds of virtues are required, since to each kind of love there is a corresponding virtue.

To summarize, God's ideal of creation is for human beings to realize God's love through the family and to complete the family four-position base. The aim of the Unification theory of ethics is to accomplish the perfection of the family four-position base. The Divine-Principled foundation for the Unification theory of ethics is as follows:

1. God is the subject of love, and at the same time, the subject of trueness, goodness, and beauty.
2. The original ideal family is the place where God's love is actualized divisionally through the family four-position base.
3. The persons in each position fulfill the "purpose for the whole" and the "purpose for the individual" through relating to three objects, that is, through fulfilling the triple-object purpose.

II. Ethics and Morality

A. Definition of Ethics and Morality

As an individual truth body, each person forms all internal four position base through the give-and-receive action between the spirit mind and the physical mind. This is the "inner four-position base." The family four-position base, formed through the give-and-receive action among family members, is the "outer four-position base." In the inner four-position base, the spirit mind should take the subject position, and the physical mind, the object position. In fallen humankind, however, the activities of the physical mind, that is, the life of food, clothing, shelter, and sex, are generally given first priority, whereas the activities pursued by the spirit mind, that is, the life of values, are left on a secondary plane. That is why people who make effort to perfect their character must continually make effort to rectify the relationship between the spirit mind and the physical mind. In this way, human beings have been aiming at the perfection of personality as individual beings. On the other hand, on the family level, they have been aiming at the perfection of the family by attempting to establish harmonious give-and-receive actions among family members.

In Unification Thought, morality is defined as the “norm of human behavior in individual life,” and ethics is defined its the “norm of human behavior in family life.” The role of morality is to guide the individual to the perfection of personality, and the role of ethics is to guide the individual to the perfection of family life.

In other words, morality is the norm for the completion of the First Blessing, and ethics is the norm for the completion of the Second Blessing (Gen. 1:28).

Morality is thus the norm for the inner four-position base, and ethics as the norm for the outer four-position base. More precisely, morality is the norm for a human being as an individual truth body, and ethics is the norm for a human being as a connected body. Therefore, morality is the subjective norm, and ethics is the objective norm.

B. Ethics and Order

Ethics is the pattern of behaviors of love from a person in the family four-position base toward each of the three objects, each in its own direction.

Therefore, ethics is established in a specific position and according to the order of love. This means that ethics cannot be established apart from order. In the family today, however, order between parents and children, husband and wife, and brothers and sisters is neglected or ignored. As a result, the family has become disordered. That is the cause of the collapse of social
order. The family, which originally should have been the basis of social order, has become the starting point of the collapse of the social order.

Order in love relationships is closely related to the order in sexual relationships. Therefore, ethics is the norm for order in love, and at the same time, the norm for order in sex. Today, order in sex has largely collapsed, and illicit relationships have become commonplace. Along with that, the collapse of ethics is rapidly accelerating. The main causes of the destruction of sexual order are the collapse of traditional values and the flood of the sensual culture of sex. The sense of the sacredness of sex has been lost, and sex has become degraded beyond recognition. It is no wonder that family breakdown has now become an everyday occurrence. This situation is not at all different from the situation in the Garden of Eden, where Eve, tempted by the Archangel, had an illicit sexual relationship with him, and as a result, the order of love and sex was broken.

What we need today is a new view of value that can bring the family back to its original state. Such a view of value must establish order in love and order in sex. This is the reason why the Unification theory of ethics is presented.

C. Ethics, Morality, and the Way of Heaven

Just as the human being is a substantial being that integrates the universe, or a microcosm miniaturizing the universe, so the family is a microcosmic system miniaturizing the system of the universe. The law that interpenetrates the entire universe is called the "Way of I-leaven," or "reason-law." The norm for family life, or ethics, is a direct manifestation of the Way of Heaven within the scope of the family. Ethics, so to speak, is the Way of Heaven manifested in the family in miniature form.

In the universe we find vertical order (e.g., the Moon—Earth—the center of the Galaxy—the center of the universe) and horizontal order (e.g., Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto), so in the family we find vertical order (e.g., grandparents, parents, and children) and horizontal order (e.g., husband and wife, brothers and sisters). The virtues corresponding to such orders are the vertical values, such as benevolence of grandparents and parents and filial piety of children, and the horizontal values, such as conjugal love between husband and wife, brotherly love between brothers, and sisterly love between sisters.

Morality, which is the norm of behavior for individuals to observe, also resembles the law of the universe, or the Way of Heaven. Just as an individual being in the universe exists as an individual truth body when the subject element and the object element within it perform harmonious give-and-receive action, so a human being is supposed to perfect his/her personality when the spirit mind and the physical mind engage in harmonious give-and-receive action centering on God’s Heart (love). The virtues of morality are, among others, purity, honesty, righteousness, temperance, courage, wisdom, self-control, endurance, independence, self-help, fairness, diligence, and innocence.

D. Social Ethics as a Projection and Application of Family Ethics

From the perspective of Unification Thought, human relationships in society are a projection of the relationships among family members at home. For example, in the relationship where people’s ages differ by twenty years or more, the seniors should love their juniors as their children, and the juniors should respect their seniors as their parents. If the difference in age is ten years or less, the older person should love the younger as a younger brother or sister, and the younger respect the older as an elder brother or sister.

From this viewpoint, family ethics is the basis of all ethics. If family ethics is applied to society, it becomes social ethics; if applied to corporations, it becomes corporate ethics; if applied to the
state, it becomes state ethics.

Accordingly, the following values (virtues) come to be established. In a country, public officials should love the people, and the people should respect public officials. In a school, teachers should perform their function well, and students should respect their teachers. In a society, seniors should protect juniors, and juniors should respect seniors. In a business organization, superiors should guide subordinates, and subordinates should follow superiors. These are a few examples of the application of the vertical values (virtues) of the family.

When fraternal love among brothers and sisters is applied to society, nation, and world, it becomes love for associates, neighbors, compatriots, and people in general, in which one can actualize such horizontal values (virtues) as reconciliation, tolerance, obligation, fidelity, courtesy, modesty, compassion, cooperation, service, and sympathy. Society, nation, and world today are all in great chaos. The reason is that family ethics, which is the basis of all ethics, has become weakened. Therefore, the way to save society is to establish a new kind of family ethics, a new perspective on ethics. By doing so, we can save families from collapse, and we can save the world.

It has been about two hundred years since capitalist society was formed. During all that period of time, labor-management relations have been a constant issue. It can be said that Marx and Lenin appeared for the sole purpose of solving that particular problem, which they tried to do through violent revolution. As a result of the Communist revolution, however, freedom has been lost and ethics has been trampled upon, as the reality of the Communist countries demonstrate. In the end, their attempt proved to be a complete failure. It is the position of the Unification theory of ethics that, in order to provide fundamental solutions to labor-management problems, one must first establish corporate ethics on the basis of family ethics.

III. Order and Equality

A. Order and Equality Until Today

Modern democracy has abolished the medieval status system and the privileges under that system, and has attempted to realize equality under the law. As a result, equality in political participation, that is, the system of universal suffrage, has been realized under the democratic system. Yet, even though equality under the law has been realized, economic equality has never been realized, and the inequality in wealth remains unsolved in capitalist society. Karl Marx advocated the establishment of Communist society in order to realize economic equality through the abolition of private property. But in Communist countries, economic equality does not exist; instead, the violent rule by a privileged class (the Communist bureaucrats) came to appear. Thus, true equality has not been realized yet, even though people have continued to try to achieve it. Therefore, it is indispensable to clarify what true equality is, that is, the equality that people have been seeking from the depth of their original mind.

The fundamental question here concerns the relationship between order and equality. If all people were completely equal in their rights, there would be no difference between those who govern and those who are governed. Such a society would become disordered and would be in a situation of anarchy. On the other hand, if order is over-emphasized, certain aspects of equality are bound to be lost. Thus, we must think about what true equality is, namely, the equality that human beings want from the depth of their original mind; we must also find a solution for the problem of order and equality.

Let us consider the matter of order between husband and wife and equal rights between men and women.

Until today, women have been oppressed and discriminated against by men, but in recent years, the women's liberation movement, which advocates equal rights for men and women, has been promoted strongly. On the other hand, in advanced countries such as the United States, where
the women's liberation movement is very active, divorce rate is increasing and family breakdown is widespread. Such social ills have come about because of the excessive emphasis on equal rights between men and women. This has created a situation in which the positions of subject and object between husband and wife has been lost. If the wife stands in the subject position, her relationship to the husband will become its that between subject and subject, which necessarily causes the phenomenon of repulsion. For that reason, the questions of order between husband and wife and of equality between men and women are important problems to be solved.

B. The Divine Principle Way of Order and Equality

Viewed from the perspective of Unification Thought, the Divine Principle way of equality is equality of love and equality of personality. The equality that people truly seek is the equality as children under the love of our Father in Heaven. This is the equality in which God's love is given equally to all people, just as the light of the sun shines equally on all beings. Accordingly, the Divine Principle way of equality is equality given by God, the Subject, rather than equality that people, the objects, can establish as they please.

God's love is manifested divisionally through order in the family. Therefore, equality of love is equality through order. Equality of love through order refers to equality in the degree of the fullness of love. In other words, equality is realized when there is fullness of love in everybody in a way that is suitable to each person's position and individuality. The fullness of love brings satisfaction and joy. Therefore, Divine-Principle way of equality is equality of satisfaction, and also equality of joy. The fullness of God's love comes to be felt only by those who have perfect object consciousness that is, the heart to attend God and to be thankful to God. Those who lack object consciousness can never feel a sense of fullness; instead, they will feel dissatisfaction.

With regard to equality of rights, there can be no true equality of the rights among peoples' various occupational positions, because in order for people to carry on social life, the relationship between subject and object is indispensable, as in the case of government and people, superior and subordinate, and so on.

Yet, people are equal in love-in the sense that they are equally loved to the fullest degree—even though they may have different occupational positions. For example, there can be no difference between the way the president of a nation loves his children and the way a citizen of that nation loves his own children. In a family, there can be no perfect equal rights between husband and wife. Of course, there is no superiority or inferiority in value between husband and wife; still they are meant to engage in harmonious give-and-receive action from their respective positions of subject and object. If they do so, conjugal love will be realized in their relationship, and both the husband and the wife will experience joy.

Thus far, people have been pursuing political equality under the law and economic equality of property.

Yet, the kind of equality our original mind desires has never been realized, while there has never been any realization of political or economic equality, whether in capitalist or in Communist society. This is because people have neither received God's love nor practiced it in their families and society. When God's love is actualized in the family and expands to society, people will come to form fraternal relationships among themselves. Then, even if there are differences in occupational positions or in rights, equalization will be promoted in the fields of economy, education, and so on, and exploitation or discrimination will completely vanish. In such a society, women will be able to take even such persons as that of a president or high-level executive in a company, and discrimination between men and women in the work place will vanish. Since, however, there are functional differences between men and women, it is natural
that there should be some distinction between men and women in some specific occupations.

IV. Appraisal of Traditional Theories of Ethics from the Viewpoint of the Unification Theory of Ethics

In this section, representative theories of ethics will be appraised from the perspective of Unification Thought. From the modern period, some major aspects of the theories proposed by Kant and Bentham will be discussed; from the contemporary period, highlights of the theories of analytical philosophy and pragmatism will be examined.

A. Kant

1. Kant’s Theory of Ethics

In Critique of Practical Reason, Immanuel Kant (1724-1804) asserted that true moral law should not be a "hypothetical imperative," which tells us to "do something as a means to achieve Some purpose," but rather a "categorical imperative," which simply tells us to "do something," unconditionally. For example, we should not "be honest as a means to be regarded as a nice person," but rather simply "be honest," unconditionally. The categorical imperative is established by practical reason, and it gives our will an imperative, or an order. (Practical reason is called the "legislator.") The will that has received the imperative of practical reason is a good will. And a good will urges us to action.

Kant described the fundamental law of morality as follows: "Act so that the maxim of thy will can always at the same time hold good as a principle of universal legislation." "Maxim" here refers to a purpose aimed at by a person's will, or that which an individual thinks ought to be done. According to Kant, an action undertaken should be such that the subjective principle, or maxim, directing it can be applied universally.

Kant regarded as good that which holds true universally, with no contradiction, just like natural law; that which does not hold true universally, he regarded as evil.

The morality asserted by Kant was a morality of duty, and the inner moral law that presses us to action, was a voice of duty. In his words, “Duty! Thou sublime and mighty name that dost embrace nothing charming or insinuating, but requirest submission .... but merely holdest forth a law which of itself finds entrance into the mind, and yet gains reluctant reverence. 4 Kant also stated that in order for good will not to be regulated by anything, freedom must be postulated, and that, as long as imperfect persons seek to realize goodness perfectly, the immortality of the soul must be postulated, and that, when one seeks perfect goodness, or the supreme good, virtue should be connected with happiness; further, if virtue is to match with happiness, then the existence of God must be postulated.

Thus, Kant recognized the existence of the soul and of God as postulates of practical reason.

2. A Unification Thought Appraisal of Kant’s Theory of Ethics

Kant distinguished pure reason (i.e., theoretical reason) from practical reason. Pure reason is for the purpose of knowledge, and practical reason regulates the will and guides it to action. Since pure reason is separate from practical reason, there cannot but arise the problem of why action required by the categorical imperative is good. In deciding whether or not a certain act is good, one must ascertain the result of that act.

Yet, according to Kant, an act that is directly impelled by the categorical imperative to do a certain thing, irrespective of the results of that act, is good. Suppose someone happens to encounter a wounded man, and the categorical imperative “you must help this man” is issued. Suppose, further, that the person receiving the categorical imperative takes the wounded man to a hospital. After that, however, there is a chance that the man who was taken to the hospital
may not feel good about that. Yet, since the person who did the “good deed” was following a categorical imperative issued by practical reason, lie is quite happy with the situation. In this way, without taking into account the result, Kant is only concerned with the motivation. This happened because Kant separated pure reason from practical reason, or knowledge from practice. In fact, however, pure reason and practical reason are not separate things. Reason is one entity, and we are such that we act while taking into account the results of our action, according to one and the same reason.

In Kant's moral law, there are problems: what is the standard with which subjective maxims are to be universalized, and in what way does such universalization become possible? Kant said that, if people became perfectly moral, happiness will be realized; on the other hand, since the act aiming at happiness is a hypothetical one, it cannot be regarded as good, he argued. Though he knew that we seek happiness, he said that we should not aim at happiness. In this context, lie postulated God, and affirmed that, if we practice good perfectly, we will necessarily be happy.

The problem in Kant's view was that he did not know about God's purpose of creation. For him, all purposes were self-loving and selfish. From the perspective of Unification Thought, however, human beings have a dual purpose, namely, the purpose for the whole and the purpose for the individual, and originally they were to pursue the purpose for the individual while placing priority on the purpose for the whole. In contrast, what Kant referred to as “purpose” was nothing but the purpose for the individual. As a result, he denigrated every kind of purpose, and his moral law came to be a law without a standard.

Furthermore, Kant asserted that, in order for moral law to be established, the immortality of the soul and the existence of God must be postulated. In Critique of Pure Reason, Kant excluded God and the soul saying that it is impossible to cognize them since they lack any kind of sensory content. Here, also, there is a difficulty in Kant's philosophy. He postulated God, but his postulated God is only a hypothetical god, which amounts to saying that one cannot ever encounter the true God. In the end, the state of supreme good to which lie refers became hypothetical as well.

Kant attempted to establish the standard of goodness of his moral law based only on duty, which is given by practical reason. It was merely a cold world of duty, or a world of regulations. Seen from the Unification Thought point of view, duty and norms are not the end for which human life exists; they are the means for actualizing true love.

**B. Bentham**

**1. Bentham's View of Ethics**

Jeremy Bentham (1748-1832) started from the following premise: "Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do." 5 Thus lie advocated the "principle of utility," according to which, pleasure and pain are the standards of good and evil.

Bentham calculated pleasure and pain quantitatively, regarding as good any act that brought the greatest pleasure, thus advocating “the greatest happiness of the greatest number” as the principle of his moral philosophy. As to what brings pleasure or pain to people, he said that “there are four distinguishable sources: ... the physical, the political, the moral, and the religious.” 6 Among them, he regarded the physical source as the most fundamental one, for only physical pleasure and pain can be calculated objectively. He considered it desirable for as many people as possible to obtain portions of material wealth in an equitable manner.

Contrary to Kant, who argued that pure goodness is not determined by purpose or material interests, Bentham asserted that human conduct can be considered good only when it realizes the greatest happiness for people. Thus, he argued that material happiness must be pursued
directly. The background for Bentham's thought was the Industrial Revolution of England.

Bentham's philosophy influenced many thinkers; one of them was Robert Owen (1771-1858), a socialist reformer. Owen incorporated into his own thought Bentham's of "the greatest happiness of the greatest number." Based on that, and with the influence of the French Enlightenment and materialist philosophy, Owen promoted a movement for social reform. He considered that, since people are products of the environment, if the environment is improved, people will be improved as well, and a happy society will be realized. In order to actualize that ideal, Owen moved to the United States and constructed the New Harmony society of cooperatives in Indiana. That effort, however, ended in failure due to internal divisions among co-workers.

Utilitarians, influenced by this socialist movement, engaged in activities for social reform. They promoted movements for the reform of electoral laws, the reform of laws concerning the poor, the simplification of legal proceedings, the abolition of crop regulations, the liberation of slaves in colonies, the expansion of suffrage, the reform of living conditions of working people, and so on, and contributed a great deal toward their solution of the contradictions of capitalist society.

2. A Unification Thought Appraisal of Bentham's View of Ethics

Differently from Kant, who advocated goodness as duty, Bentham asserted that a good act leads to happiness. In that respect, Bentham's view is in agreement with Unification Thought. The problem, however, is that Bentham understood happiness as centered on material pleasure; according to Unification Thought, true happiness for humans cannot be obtained through material pleasure alone. In advanced countries today, many people have come to enjoy material prosperity; yet, social disorder and the loss of human nature are quite evident in those countries. This shows that utilitarianism is not an effective way to achieve true happiness.

From the Unification Thought viewpoint, Bentham's thought was proposed for the sake of restoring the social environment. In order to realize the ideal society, human beings have to be restored; at the same time, a suitable environment must be prepared. So, from the providential viewpoint, it can be said that philosophies such as Bentham's utilitarianism, together with the social movements spawned from them, were necessary at a certain period of providential history.

Kant, in contrast to Bentham, can be said to have advocated a philosophy for the sake of restoring human beings. Yet, as pointed out before, Kant's thought was insufficient and fell short of realizing the happiness of humankind. Communism, which appeared later, was, like utilitarianism, a thought for the sake of the restoring the environment. But, Communism went in the wrong direction, namely, violent revolution. As a result, far from realizing a happy society, Communism has created a more miserable society. True human happiness is possible only when a standard of goodness is established that can present unified, harmonious solutions for both the spiritual aspects and the material aspects of human nature.

C. Analytic Philosophy

1. Analytic Philosophy's Perspective on Ethics

According to analytic philosophy, the task of philosophy is not to establish any specific world view, but rather to make philosophy a scientific discipline by engaging in the logical analysis of language. The Cambridge Analytic School, with such scholars as George E. Moore (1873-1958), Bertrand Russell (1872-1970), and Ludwig Wittgenstein (1889-1951); the Vienna School or Logical Positivism, with such scholars as M. Schlick (1882-1936), Rudolph Carnap (1891-1971) and Alfred J. Ayer (1910-1971); and the Ordinary Language School of Britain—all of these together are referred to as schools of analytic philosophy.

Among the representative ethical theories of analytic philosophy, we can include “intuitionalism” of Moore and “emotive theory” of Schlick and Ayer. According to Moore, goodness cannot be defined. He said, “Good” is a simple notion, just as “yellow” is a simple notion; just as you cannot,
by any manner or means, explain to any one who does not already know it, what yellow is, so you cannot explain what good is.” Moore said further, “If I am asked “What is good?” my answer is that good is good, and that is the end of the matter.” He stated that good cannot be grasped but by intuition. Value judgments are entirely independent from factual judgments, he argued.

According to Schlick and Ayer, goodness is no more than a word expressing a subjective feeling and a quasi-idea that cannot be verified objectively. Accordingly, an ethical proposition such as, “It is bad to steal money,” is nothing but the speaker's expression of a feeling of moral disapproval and cannot be regarded as either true or false.

2. A Unification Thought Appraisal of Analytic Philosophy's View of Ethics

First, the characteristic feature of analytic philosophy's view of ethics is its separation of factual judgment and value judgment. From the viewpoint of Unification Thought, however, factual judgment and value judgment are both objective, and they can be seen as two sides of a coin. Yet, since a factual judgment is a judgment concerning phenomena that can be recognized by anyone, it is characterized by an objectivity that can be easily grasped. In contrast, a value judgment is advocated by a limited number of religious people or philosophers, and is not necessarily understood by everyone—which gives the impression that a value judgment is purely subjective. If the spiritual level of humankind were enhanced and the law of value working in the entire universe came to be understood clearly by all people, then value propositions, also, would come to be recognized as universally true.

Natural science has been dealing only with factual judgment, and has been pursuing cause-and-effect relations in things. Today, however, science has reached the point where it is no longer possible to thoroughly understand natural phenomena solely through the pursuit of cause-and-effect relations.

Scientists are now seeking the meaning of, or reason for, natural phenomena. This means that scientists have come to need value judgment in addition to factual judgment. It is the view of Unification Thought that fact and value, or science and ethics, must be approached as one united theme.

Second, another characteristic feature of proponents of analytic philosophy is that they have regarded goodness as something indefinable, or a quasi-idea. From the Unification Thought perspective, however, goodness can be clearly defined. In a nutshell, humans have the clear purpose of realizing God's love through the family four-position base; thus a behavior in agreement with this purpose is good. Since a good behavior is realized in actual life, value and fact cannot be separated.

D. Pragmatism

1. The Pragmatistic Perspective on Ethics

Pragmatism and analytical philosophy stand on the same basis, in that both exclude metaphysics and attach importance to empirical scientific knowledge. Pragmatism, which was advocated by Charles S. Pierce (1839-1914), was popularized by William James (1842-1910).

According to James, “what works” is true. Suppose, for example, that someone comes to your home and knocks on the door, and you assume it must be your friend John. When you open the door and find that indeed it is John, only then can your thought be called true. In other words, knowledge verified through action is true knowledge. This means that the truth of an idea is determined by whether or not it has “working value.” James said, “The truth of an idea is not a stagnant property inherent in it ... It becomes true, is made true by events. Its verity is in fact an event, a process; die process, namely, of its verifying itself, its verification. Its validity is the process of its validation.” This criterion of truth, also served as the criterion of value and
the criterion of goodness. Thus, an ethical proposition is not something to be theoretically proven, but is regarded as true, and the proposed action as good, only as the action provides some satisfaction or peace to the mind. Therefore, goodness is considered not something absolute or unchangeable, but rather something that is altered and improved upon, day by day, through the experience of humankind as a whole.

The philosopher who perfected pragmatism was John Dewey (1859-1952). Dewey advocated the theory of instrumentalism, saying that the intellect is something that works instrumentally toward future experiences, or a means for processing problems effectively. Contrary to James, who admitted religious truth, Dewey dealt only with everyday life, excluding any metaphysical thought.

Dewey's way of thinking derives from a view of humans as living beings, or organic beings. A living being is in constant mutual relationship with its environment; when a living being falls into an unstable condition, it seeks to free itself from that condition and to return to a stable state. It is intelligence, according to Dewey, that is the instrument effective for this. Good conduct is that which, based on intelligence, is effective toward creating an affluent society and a happy society.

For Dewey, scientific judgment and value judgment were regarded to be of the same quality. He considered that a good society would surely come if people were to act rationally by using their intelligence. There was no schism between fact and value there. For him, goodness is something to be realized step by step through increase of knowledge, responding to the requirements of life and bringing about the satisfaction of desires.

Thus, Dewey denied the existence of any such ultimate goodness as could be recognized all at once. The concept of goodness, too, was nothing but an instrument, or a means, to cope with problems effectively. He said, "A moral principle, then, is not a command to act or forbear acting in a given way: it is a tool for analyzing a special situation, the right or wrong being determined by the situation in its entirety, and not by the rule as such." 10 2.

A Unification Thought Appraisal of the Pragmatistic Perspective on Ethics

James considered "what works," or what is useful, as true and valuable. This means that lie subordinated knowledge and values to everyday life. From the perspective of Unification Thought, however, it would be a reversal of the original way of thinking if we were to subordinate knowledge and values to the everyday life of food, clothing, and shelter. The everyday life of food, clothing, and shelter should be based on the values of trueness, goodness, and beauty; and the values of trueness, goodness, and beauty should be based on the purpose of creation. The purpose of creation is to actualize true love (God's love). Therefore, an act in accord with the purpose of creation is good. An act that is useful to life is not necessarily good. Of course, if an act that is useful to life is also in accordance with the purpose of creation, it becomes good.

James based truth and goodness on usefulness for life; instead, however, lie should have looked for the purpose for which life exists and the purpose for which people live.

According to Dewey, intelligence, including the notion of goodness, is an instrument. Yet, is the theory that the intelligence is an instrument correct? From the perspective of Unification Thought, Logos (or a thought) is formed through the inner Sungsang and inner Hyungsang engaging in give-and-receive action centering on the purpose set by Heart (love). The inner Sungsang includes the faculties of intellect, emotion, and will, and the inner Hyungsang refers to ideas, concepts, laws, and mathematical principles.

Since the inner Sungsang and the inner Hyungsang are in the relationship of subject and object, die inner Hyungsang may be regarded as an instrument of the inner Sungsang. On the other hand, the faculties of intellect, emotion, and will, which constitute the inner Sungsang, can be
regarded as instruments of heart for the realization of love.

Dewey, however, said that intellect and concepts are instruments for social reform. Dewey's instrumental theory is not wrong if intellect and concepts are held to be centered on God's purpose of creation. But, as long as their aim is held to be the attainment of affluence in everyday life, it is not the right view. For among concepts, there are some that may be the purpose of life but cannot become the means for life. The concept of goodness is not a means for life; rather it is the purpose of life. Dewey also considered that, if science develops in the direction of improving society, it will be in perfect accord with values. The progress of science, however, does not necessarily correspond with values. Only when science aligns itself with the realization of the purpose of creation—that is, the realization of God's love will fact and value come to be unified.
CHAPTER 7: THEORY OF ART

Culture refers to the totality of the various kinds of human activity, including economy, education, religion, science, and art, among which the most central is art. In other words, art is the essence of culture. And yet, art today shows a tendency toward decadence on a global scale, whether in democratic or Communist nations, or whether in more developed or in less developed nations. Decadent art generates decadent culture. In such circumstances, culture cannot but decline in the whole world. Clearly, then, in order to create a new culture in the world, the restoration of art must be undertaken. And to do that, we must establish what true art is. It is for this purpose that we need a new theory of art.

The dawn new eras in the past has always been preceded by a new spirit in art. During the Renaissance period, for instance, artists had a leading role. In Communist revolutions as well, great was the contribution by artists. It is well known that Maxim Gorky's works in the Russian Revolution and Lu Xun's works in the Chinese Proletarian Revolution greatly contributed to those revolutionary movements. Therefore, in creating a new culture, new art must be created.

Consider, for example, the role that art played in the establishment of Communism. Communist art is called "socialist realism," which seeks to expose the contradictions of capitalist society and to drive people toward the revolution. With the fall of Communism, however, socialist realism is fading away. Nevertheless, socialist realism which is based on the theories of materialist dialectic and historical materialism, can easily overpower the theories of art of free societies, whose philosophical grounds are weak. Thus, again, a new theory of art becomes necessary in order to overcome socialist realism.

In such a context, I will present the theory of art of Unification Thought, or the Unification Theory of Art, as a new theory of art. The Unification Theory of Art aims to reverse today's trend toward decadence in art.

Also, it is presented as a critique of Socialist Realism and as a counterproposal based on sound philosophical and theological principles. This theory is for the purpose of contributing to the creation and establishment of a new culture in the world.

I. The Divine Principle Foundation for the New Theory of Art

The Divine Principle foundation for the new theory of art includes three important elements: (1) God's purpose of creation and creativity, (2) joy and creation in resemblance, and (3) give-and-receive action.

1. God's Purpose of Creation and Creativity:

The purpose for which God created the universe was to actualize joy through love. This means that God created the universe as His object of joy. Accordingly, God can be regarded as a great artist, and the universe as God's work of art. God created the universe for His joy, and at the same time, to give joy to human beings. God sought to obtain joy by pleasing human beings.

For humans, God's purpose of creation refers to the purpose for the whole and the purpose for the individual. The purpose for the whole is to give joy to the whole (namely, humankind, nation, tribe, and so on), whereas the purpose for the individual is to obtain joy for oneself. Therefore, people are supposed to have their own joy while pleasing God and the whole. Artistic activity is derived from God's creation of the universe. The activity of creation starts with the purpose for the whole, that is, it starts with an intention to please others. The activity of appreciation, on the other hand, starts with the purpose for the individual, that is, it starts with the intention of obtaining joy for oneself.

God's creativity is the ability to form a two-stage structure consisting of an inner four-position
base and an outer four position base (see The Theory of the Original Image, IV).

Forming an inner four-position base means to form a Logos (or the plan); and forming an outer four-position base means creating external things through the Logos and the Hyungsang (or material). This is manifested as the two-stage structure of creation in human artistic activity. First, there is the stage of making a plan; and second, there is the stage of making an art work by substantializing the plan through the use of materials. The differences between the methods of creation and the differences between the styles of creation are explained on the basis of the differences in the characteristics in this two-stage structure of creation.

2. Joy And Creation

In Resemblance In the hope of actualizing joy, God created humankind and all things as His object of joy. joy for the subject is obtained through the stimulation coming from an object whose Sungsaeng and Hyungsang resemble those of the subject. Accordingly, God created people in such a way that they resemble in image the dual characteristics of God, and created all things in such a way that they resemble Him symbolically.

Applied to the theory of art, this means that an artist produces works of art in resemblance to his or her own Sungsaeng and Hyungsang. Also, it means that the appreciator feels joy by sensing his or her own Sungsaeng and Hyungsang through the art work.

3. Give-And-Receive Action:

In God, Sungsaeng and Hyungsang engage in give-and-receive action and either form a union or produce a multiplied body. Here, to produce a multiplied body means to create created beings. When give-and-receive action is applied to the theory of art, it follows that the artistic activity of creation is per-formed through give-and-receive action between the subject (the artist) and the object (materials), and that the appreciation of artistic works is performed through give-and-receive action between the subject (the appreciator) and the object (art work). Accordingly, both in artistic creation and in appreciation there are certain requisites that subject and object must have.

II. Art and Beauty

A. What is Art?

Art is the activity of creating or appreciating beauty. The human mind has the three faculties of intellect, emotion, and will, corresponding to which there are different areas of cultural activity. As intellectual activities, there are philosophy, science, etc.; as volitional activities, there are moral conduct, ethical conduct, etc.; and as emotional activity, there is art. Thus, art can be defined as "the emotional activity of creating or appreciating beauty." Then, what is the purpose of art? The purpose for which God created human beings and the universe was to obtain joy through loving an object. Likewise, it is for the purpose of obtaining joy that human beings create or appreciate works of art as their objects. Therefore, art can also be described as "activity of creating joy through creation or appreciation." The British art critic Herbert Read (1892-1968) said, "All artists have ... the desire to please; and art is ... defined as an attempt to create pleasing forms." This is in agreement with the definition of art in Unification Thought.

B. What is Beauty?

According to Divine Principle, love is the "emotional force given by the subject to the object," and beauty is the "emotional force returned to the subject by the object." In cases where the object is a mineral or a plant, what comes from the object is a material stimulus, but the subject
(human being) can receive it as emotional stimulation. However, there are cases where, even though the object gives stimulation to the subject, the subject does not receive it emotionally. In such cases, the stimulus cannot become an emotional stimulation. The question, therefore, is whether the subject receives the stimulus coming from the object emotionally or not. If the subject receives the stimulus emotionally, then that stimulus becomes an emotional stimulation. Therefore, beauty can be described as “an emotional stimulation that the object gives to the subject.” Since beauty is one of the values—along with trueness and goodness—beauty can be expressed in another way as well, namely, as “the value of an object felt as an emotional stimulation.” I have described the emotional force given by the subject to the object as love, and the emotional force given by the object to the subject as beauty. Yet in reality, in the case of human relations, both subject and object mutually give and receive love and beauty. In other words, the object also gives love to the subject, and the subject also gives beauty to the object. The reason is that, when the subject and object become united, there comes into being a love that is latent even in beauty and a beauty latent even in love. (When an emotional force is sent either from the subject to the object or from the object to the subject, it is sent as love, and received as an emotional stimulation, namely, beauty).

In the discussion above, I have given the definition of beauty from the Unification Thought position. In the past, beauty was defined by philosophers in various ways. Plato, for instance, explained the essence of beauty in terms of beauty itself, namely, the Idea of beauty existing in an object; he also said, "Fineness is auditory and visual pleasure." Kant explained beauty as the “subjective purposiveness of an object,” or the “form of purposiveness of an object.” Here, subjective purposiveness means purposiveness without any purpose. This means that, even if an object has no intentional purpose (either objective or subjective), the form of the object is considered as having purposiveness when we feel unity and harmony from it, and this purposiveness is judged as beauty.

C. The Determination of Beauty

How is the flow of beauty determined? About this point, the following explanation is found in Divine Principle.

The original value of an individual body is not latent in itself as an absolute. It is determined by the reciprocal relationship between the purpose of the individual body (as a particular kind of object centered on God’s ideal of creation) and the desire of man (as the subject) to pursue the original value of the object...

For example, how is the beauty of a flower determined? Its original beauty is determined when God’s purpose in creating the flower and man’s spontaneous desire to pursue the flower’s beauty are in accord with each other—when man’s God centered desire to find its beauty is fulfilled by the emotional stimulation he receives from the flower. This brings him perfect joy [at that moment, original beauty is determined]. Beauty does not exist objectively, but is determined through give-and-receive action between the subject, which has the desire to seek value, and the object. In other words, beauty is determined when the subject feels joy through the stimulation received from the object and judges that stimulation as such to be emotional.

D. The Elements of Beauty

Beauty is not something that "exists" objectively but something that "is felt." Some element existing in the object gives the subject an emotional stimulation that is felt by the subject as beauty. Then, what is this element that stimulates the subject emotionally, in other words, what is the element of beauty? It is the combination of the purpose for which the object was created (the purpose of creation) and the harmony of the physical elements within the object. That is to say, when the physical elements, such as lines, shapes, sounds, colors, space are well harmonized centering on the purpose of creation, they give to the subject an emotional stimulation that is felt as beauty. When beauty is recognized as such by the subject, it becomes
actual beauty.

Harmony refers to both spatial harmony and temporal harmony. Spatial harmony refers to the harmony in spatial arrangement, and temporal harmony refers to the harmony that is produced over the passage of time.

Art forms with spatial harmony include painting, architecture, sculpture, handicraft, and so on. Art forms with temporal harmony include literature, and music, and so on. These two kinds of art are called spatial art and temporal art. Drama, dancing, and the like are regarded as art that is both spatial and temporal. In either case, it is harmony that gives rise to the feeling of beauty.

Aristotle said in Metaphysics, "The chief forms of beauty are order and symmetry and definiteness." 10 Read said, "The work of art has an imaginary point of reference (analogous to a center of gravity) and around this point the lines, surfaces and masses are distributed in such a way that they rest in perfect equilibrium. The structural aim of all these modes is harmony, and harmony is the satisfaction of our sense of beauty." 11 Both agree that the element of beauty is harmony.

III. The Dual Purpose of Artistic Activity: Creation and Appreciation

Artistic activity consists of two aspects, namely, creation and appreciation. These are not separate activities; rather they are united activities. This means that, while engaging in creation, one engages in appreciation as well, and while engaging in appreciation, one creatively adds to the work of art one's own subjective perspective (called "subjective action," which will be explained below).

Why must creation and appreciation exist side by side? From the viewpoint of Unification Thought, creation and appreciation are practical activities carried out on the basis of the dual desires to realize value and to seek value. Specifically, creation is performed on the basis of the desire to realize value, and appreciation is performed on the basis of the desire to seek value. And where do these desires come from?

They come from the dual purposes—that is, the desire to realize value comes from the purpose for the whole, and the desire to seek value comes from the purpose for the individual.

The purpose for the whole, even when not conscious, is latent in a person's subconsciousness. For that reason, everyone, consciously or subconsciously, seeks to serve a larger whole—the country, humankind, God—and strives to live a life of trueness, to do good deeds, and to create beauty. Accordingly, creation is an act to fulfill the purpose for the whole. But people live for their own sake as well. This means that everyone seeks to obtain joy by finding value in an object. This is where appreciation is manifested. Accordingly, appreciation in art is an act to fulfill the purpose for the individual.

The purpose for the whole and the purpose for the individual come from God's purpose of creation. God created human beings in order to obtain joy; this is the purpose of creation from the standpoint of God.

From the standpoint of human beings, however, it is the purpose of being created, which is both to please God and to find joy for themselves. Together, these are the purpose for the whole and the purpose for the individual.

In this way, creation in art is the act whereby an artist, in the position of object, manifests value for the sake of God and humankind, whereas appreciation is the act whereby an appreciator, in the position of subject, finds value in a work of art. Both actions are derived from God's purpose of creation. Today, however, it is often the case that artists have deviated from the original proper position and have fallen into self-centered art. This has become a deplorable situation. If the true meaning of creation and appreciation becomes clear, artists will come to see their activity with
a sense of mission, and will pursue artistic activities as in the original ideal.

IV. Requisites for Creation

In creation, there are requisites for the subject (artist) and requisites for the object (work of art). Also, techniques, materials, and styles of creation are important requisites in creation. Each of these points will be discussed in this section.

A. Requisites for the Subject in Creation

1. Motif, Theme, Conception

In creating a work of art, first there is a motivation for creation, or a motif, and based on that motif, a purpose for creating a specific work is established. Next, the theme, and then the conception, are established. The theme is the central content to be developed in the work, and the conception is a plan for the content and form of the art work that is to be created under the theme.

For example, suppose a painter, upon seeing an autumn landscape, is moved by its beauty and decides to paint it. The emotion aroused becomes the motif, and the purpose to create a painting of an autumn scene is established. Next, if, for instance, there are especially strong feelings evoked by maple trees, the artist may decide to express the motif centering on maple trees, and a theme such as "Maple Trees in Autumn" may be chosen. Once the theme is chosen, the artist forms a concrete conception of how mountains, trees, rivers, sky, clouds, etc. will be arranged, what colors will be used, and so on.

The creation of the universe by God can be described in a similar way. First of all, there was a motif, which was the emotional impulse to be joyful through love," namely, God's Heart. Next, God established the purpose of creation, that is, the purpose of creating an object of love resembling Him. Based on that purpose, the theme of human beings, "Adam and Eve," was determined. Then, a concrete conception of human beings and all things, namely, Logos, was established. That is how we can explain the creation of the universe by God.

In God's creative act, His Inner Sung-sang (intellect, emotion, and will) and Inner Hyungsang (ideas, concepts, and laws) engaged in give-and-receive action, within God's Sungsang, centering on Heart (Purpose), and the conception (Logos) was formed. The formation of this four-position base can be applied directly to artistic activity. To explain, the artist creates the conception by applying his or her intellect, emotion, and will in the direction of actualizing the theme. In other words, the artist creates the conception through a give-and-receive action between the inner Sungsang and the inner Hyungsang, centering on the purpose to create an art work. That can be understood as the formation of the inner four-position base in artistic activity.
Let us consider the example of The Thinker, by Auguste Rodin (1841-1917), which is a statue of a poet sitting in the center of the tipper level of the Gale of Hell, and was conceptualized on the basis of the first part of “Hell” of Dante's Divine Comedy. The statue portrays a poet engaged in meditation while watching the people in hell, who are groaning in fear, anxiety, and pain. Rodin's motif in creating The Thinker must have been the impulse to find the truth about human life. The theme was none other than The Thinker, and the conception was the design for expressing a man sitting and engaged in meditation.

Rodin's statue The Thinker and the statue of the thinking Maitreya-Bodhisattva from the Shilla dynasty in Korea, are quite different works of art, even though both have the same theme, a namely, a man engaged in thinking. The latter has as its motif the heart of the people waiting for the Maitreya, who was said to have been the most excellent disciple of Buddha and is to come again in order to save all humankind. As regards expression of Inner Sungsang, Rodin's statue displays a strong intellectual aspect, whereas the statue of Maitreya is centered on purified emotions, and, as a result, has become a very noble and holy statue.

2. Object Consciousness

Creation is an activity whereby an artist, in the position of object, gives joy to the subject, namely, God and the whole (humankind, the nation, tribe, etc.), by manifesting the value of beauty. For that, the artist must establish a sense of object consciousness. The attitude of wanting to give joy to God, the highest Subject, and to manifest the glory of God, is the culmination of object consciousness. The content of object consciousness will be discussed next.

First, the artist should seek to comfort God, who has been grieving with sorrow throughout human history.

God created human beings and the universe to obtain joy, and even endowed humans with creativity.

Therefore, the original purpose of human life is, above all, to give joy to God. Accordingly,
people's creative activity should have been carried out, first of all, as a means to please God. However, people separated themselves from God and lost the consciousness of wanting to give joy to God. That has been the sorrow of God, even until today. Therefore, the artist should, above all, comfort God for His historical sorrow.

Second, the artist should have the attitude of wanting to comfort the many sages and righteous people, especially Jesus, who walked the path of restoration with God. To comfort them is to comfort God, who shared pain and sorrow with them.

Third, the artist should have the attitude of wanting to express the deeds of the good and righteous people of the past and present. That is, the artist should have the attitude of cooperating with God's providence by portraying the deeds of those people who were, and those who still are, persecuted by the sinful world.

Fourth, the artist should herald the coming of the ideal world. Therefore, the artist should create works expressing hope for, and confidence about the future. Through such works, God's glory is manifested.

Fifth, the artist should have the attitude of wanting to praise God, the Creator, by expressing the beauty and mystery of nature. God created nature for humankind's joy. Due to the Human Fall, however, people came to obtain little joy from the beauty of nature. Therefore, while having a feeling of awe toward nature, which is the manifestation of God's attributes, the artist should discover the beauty of nature, praise God and give joy to others.

Artists who have object consciousness and dedicate all their energy in their creative work, can receive blessings from God and assistance from the spirit world. That is how true works of art are produced. Such works may be considered the fruit of co-creative work between God and the artist.

Among the artists of the Renaissance, there were many who created their works of art with object consciousness. For example, Leonardo da Vinci (1432-1519), Raphael (1483-1520) and Michelangelo (1475-1564) were such artists. Beethoven (1770-1827), who perfected classical music, composed music with object consciousness. That is why the works of those artists have become immortal masterpieces.

3. Individuality

Each person is a being with individuality, created in the resemblance to one of the Individual Images in God. Accordingly, in artistic creation, the artist's individuality is expressed as art work. The reason is that artistic creation is an expression of the artist's individuality, which is an individual image of divine origin. The artist gives joy to God and to others by manifesting individuality. Individuality is fully manifested in great masterpieces. That is why the artist's name is usually attached to the work of art (e.g., Beethoven's Sixth Symphony and Schubert's "Unfinished" Symphony).

B. Requisites for the Object in Creation

The work of art must reflect the artist's Sungsang conditions, such as motif (purpose), the theme, and conception (plan). For that purpose, the artist must use materials that are most appropriate to manifest those Sungsang conditions. Moreover, the physical elements (components) should be arranged in a way that expresses complete harmony. Those are the Hyungsang conditions. The harmony of the physical elements refers to rhythm of lines, harmony of shapes, harmony of spaces, harmony of light and dark, harmony of colors, harmony of tones, harmony of masses in painting, harmony of movement in dancing, harmony of segments in a line segment, and so on.

As for the harmony of segments in a line, there is the so-called golden section, which has been known since ancient times. The golden section is reached by cutting a line in such a way that the ratio of the shorter segment to the longer segment is equal to the ratio of the longer segment.
to the total length of the line. This is achieved by dividing the total segment in proportions of approximately 5 to 8. When this proportion is employed, the end result is felt as stable in shape and beautiful. For example, it is said that, if the relationship between the space above and the space below the horizon in a painting is made according to this proportion, harmony can be obtained. This golden section is said to be found in pyramids and in Gothic cathedrals.

C. Technique and Materials

The Two-stage Structure in the Original Image refers to the two-stage structure in which, first, the Inner Sungsang and Inner Hyungsang engage in give-and-receive action, centering on purpose, to form Logos, and next, the Logos and Hyungsang engage in give-and-receive action, centering on purpose, to form a created being.

All human creative activities are performed through this process. For example, activities such as manufacturing, farming, scholarly research, and industrial research, are performed according to this two-stage structure of creation.

This holds true in the creation of artistic works. As for the formation of the inner four-position base, I have already explained it in terms of requisites for the subject. To repeat, centering on the motif (purpose), the Inner Sungsang (intellect, emotion, and will) and Inner Hyungsang (theme) engage in give-and-receive action and produce a conception. That is the formation of the inner four-position base. Next, an outer four-position base is formed through give-and-receive action, centering on the motif (purpose), between the Sungsang (conception) and the Hyungsang (materials). In the formation of the outer four-position base, special techniques or abilities may be required. This is called the technique of creation.

The materials required to create a work of art consist of Sungsang materials (i.e., the object of the expression) and Hyungsang materials (i.e., the means of expression). The Sungsang materials are called the "subject-matter." In writing, the events, actions, and objects described are the subject-matter. In painting, the people, landscape, and other images are the subject-matter. The subject-matter is the same as the theme in the formation of the inner four-position base in artistic creation.

The Hyungsang materials (i.e., physical materials) are called the “medium.” In a sculpture, such materials as chisels, marble, wood, and bronze are necessary. In painting, paints, canvasses, and so on are necessary.

In producing a work, the artist determines the quality and quantity of these physical materials and uses them in concrete creation.

In this way, first the artist produces a conception, and then completes the work by using specific materials.

This process is called “the two-stage structure of creation”, which is illustrated in Fig. 7-2.

1. Styles and Schools of Artistic Creation

Style of creation refers to the method of artistic expression, which is the particular way the two-stage structure of creation is formed. Of importance here is the manner in which the inner four-
position base is formed, or the style of conception.

Fig. 7-2: The Two-Stage Structure of Artistic Creation

The inner four position base is formed through the give-and-receive action between the inner Sung sang (intellect, emotion, and will) and inner Hyungsang (theme), centering on the motif (purpose). Therefore, when there are differences in the motif, there will be differences in the finished works as well. With the same motif and with differences in the inner Sung sang, works will differ as well. Also, with differences in inner Hyungsang, works will likewise differ. With differences in any of these three elements, the conceptions will differ, and the works, also, will differ. This is the origin of the various styles of creation. Based on these various styles of creation, different schools of art have appeared. Below, a few of the schools of art in the West will be briefly described.

a) Idealism

Idealism is a style that seeks to express ideal beauty by idealizing human beings and the world. Many of the 16th century Renaissance artists were idealists. Raphael is a representative painter of this school.

b) Classicism

Classicism refers to the artistic tendency in the 17th and 18th centuries to follow the examples of the forms of expression of Greco-Roman art. It attached importance primarily to form, seeking to achieve unity and balance. A representative literary work is Faust by Johann W. von Goethe (1749-1832). Among the painters, we can mention Jacques L. David (1748-1825) and Jean AD Ingres (1780-1867).

c) Romanticism

As a reaction to classicism's focus on form, romanticism (18th and 19th centuries) sought to give
expression to passions. Among romanticists, we can mention the writer Victor Hugo (1802-1885), the poet Lord Byron (1788-1824), and the painter Eugene Delacroix (1798-1863).

d) Realism/Naturalism

Realism is a tendency to depict reality as it is. This style emerged as a reaction to romanticism, during the period from mid to late 19th century. Representatives of this school are the painters Jean B. C. Corot (1796-1875), Jean F. Millet (1814-1875), and Gustave Courbet (1819-1877), and the writer Gustave Flaubert (1821-1880). The style of realism developed a tendency toward positivism and scientism which led it to naturalism. A representative writer of the school of naturalism is Emile Zola (1841-1920). In the area of fine arts, there was no distinction between realism and naturalism.

e) Symbolism

Symbolism arose from the late 19th Century to early 20th Century as a reaction to realism/naturalism. As a school of literature, it sought to express feelings with symbols, abandoning the traditions and forms of the past. A representative of this school is the poet Arthur Rimbaud (1854-1891).

f) Impressionism

The school of impressionism considered the image caught at one instant to be the true image of things, and sought to express momentary impressions of shapes and colors. This movement developed centering on France in the late 19th Century. Edouard Manet (1832-1883) and Claude Monet (1834-1917) are representative painters of this school.

g) Expressionism

Contrary to impressionism, which depicted impressions coming born the outside, expressionism sought to express the internal side. It arose as a reaction to impressionism in the early 20th Century. The painters Vasily Kandinsky (1866-1944) and Franz Marc (1880-1916) and the writer Franz Werfel (1890-1945) are representative artists of this school.

h) Cubism

Cubism, a fine-art movement of the early 20th Century, sought mentally to disassemble objects into simple shapes and then recompose them according to the artist's subjectivity. The representative painter of this school is Pablo Picasso (1881-1973).

i) Unificationism

The artistic style of the Unification Theory of Art is Unificationism, in which idealism and realism
are united, centering on the Purpose of Creation. (Fig. 7-3)

![Diagram of Purpose of Creation, Unificationism, Idealism, and Realism](image)

**Fig. 7-3: The Artistic Style of Unificationism**

Since Unificationism aims to realize the kingdom of heaven on earth, it must regard reality as important.

Accordingly, Unificationism becomes realism. At the same time, however, it has the ideal of returning to the original world, while living in reality. So, the style is idealism as well. Therefore, the unification of reality and ideal becomes the Principled attitude of creation. For example, Unificationism would depict the image of the human being filled with hope, seeking to overcome hardships in the actual sinful world, while longing for the original ideal world. Unificationism is Heartism, that is, a theory centered on God's Heart.

Thus, Unificationism expresses ideal love centered on God, which naturally contains romantic elements as well. However, it is not romanticism as in the past. When dealing with love between man and woman, it will depict the ideal and realistic love between man and woman centered on God's love.

The various styles and schools of art mentioned above can be divided, in a broad sense, into realism and idealism, whereby realism is understood not in the sense of "a style that depicts reality as it is," but in the sense of "a style that is considered currently fashionable in a specific period," and idealism is understood not in the sense of "a style that depicts ideal human beings and ideal reality," but in the sense of "a style that attempts to give rise to something new, and is oriented toward the future, in opposition to what is currently fashionable in a specific period." In this sense, each of the past styles started out as "idealism," but later became "realism." Then, it can be said that Unificationism as a style of art is the "unity of realism and idealism" in this sense as well.

In Unificationism, which is a style patterned after God's creative act centered on Heart and the purpose of creation, the basic style is unchangeable and eternal, even though there may be stylistic differences based on individualities.

**V. Requisites for Appreciation**

The appreciation of an artistic work is a form of give-and-receive action; accordingly, in appreciation as well, there are certain requisites for the subject and for the object. Those
requisites will now be specified.

**A. Requisites for the Subject in Appreciation**

First, as a Sungsang requisite, an appreciator must assume the correct attitude with which to enjoy the beauty in the art work, which is an attitude of intuition and contemplation. In other words, the appreciator must view the work of art with a clear state of mind, freeing himself from worldly, or dirty thoughts. To do this, it is necessary to harmonize the spirit mind and physical mind, such that the spirit mind and physical mind are in the relationship of subject and object centering on Heart. This means that the appreciator makes the pursuit of the values of trueness, goodness, and beauty primary, and the pursuit of the physical values secondary.

Next, the appreciator must have a certain level of culture, taste, philosophy, individuality, etc. It is also necessary to understand the Sungsang aspect of the artist who created the work, namely, the motif (purpose), theme, conception, philosophy, historical and social environment, and so on. Understanding an art work is a process of matching the appreciator's Sungsang with the Sungsang of the work of art. This enhances the appreciator's resemblance to the art work, which is what results in the joy of appreciation.

For example, while appreciating the works by Millet, one needs to understand Millet's way of thinking as well. At the time of the February Revolution of 1847, a heavy atmosphere of socialist reforms was hanging over France. It is said that Millet disliked that atmosphere and was attracted to the simple life of the countryside. While living among farmers, he was inspired to portray their life style. If one understands Millet's frame of mind, one can more easily feel the beauty of his paintings.

In order to enhance resemblance to the work of art, the appreciator simultaneously engages in creative activity through subjective action. Subjective action means that the appreciator adds subjective elements to the object, thus adding new value to the value already created by the artist. The appreciator then enjoys the enhanced value as the value of the object. Subjective action corresponds to “empathy” as defined by Theodore Lipps. For example, in a play or a movie, an actor may break down in tears, and the audience may then weep with the actor, thinking that the actor is really feeling sad. They project their own feelings on to the actor, judging the object subjectively. This is an example of subjective action, or empathy.

Through subjective action, the appreciator becomes more closely united with the work of art and obtains more joy.

Furthermore, the appreciator synthesizes the various physical elements discovered through contemplation and combines their overall unified harmony with the Sungsang (conception) of the artist, contained in the work. In other words, the appreciator finds the harmony of Sungsang and Hyungsang in the work.

The Hyungsang requisites for the appreciator refer to the appreciator's physical condition. The appreciator must have the organs for sight and hearing in good condition and the nerves and brain in good health. Since the human being is a being of united Sungsang and Hyungsang, a healthy condition of the physical body is required for the appreciation of beauty, which is an activity of the Sungsang.

**B. Requisites for the Object in Appreciation**

With regard to the requisites for the object (work of art), first, the physical elements of the work of art must be harmonized, centering on the purpose of creation. Second, the Sungsang (motive, purpose, theme, conception) and the Hyungsang (physical elements) of the work of art must be harmonized.

In appreciation, since a work of art is a completed piece placed in front of the appreciator, those conditions which the art work already has cannot be changed at will by the appreciator. Yet, as
pointed out earlier, the appreciator's resemblance to the work of art can be enhanced through adding the appreciator's subjectivity to it (i.e., through subjective action).

In displaying the works of art, it is also important to prepare the environment such as location, background and lighting, in order to create an appropriate atmosphere for appreciation.

C. Judgments of Beauty

Based on the principle that "value is determined through the correlative relationship between subject and object" (the relationship of give-and-receive action), beauty is determined through the give-and-receive action between the appreciator (a subject with the above-mentioned requisites for the subject) and a work of art (an object with the above-mentioned requisites for the object). This means that a judgment concerning beauty is made when the appreciator's desire to seek beauty is fulfilled by the emotional stimulation coming from the work of art. The emotional stimulation coming from the work of art refers to the element-s of beauty that stimulate the emotion of the subject. In this way, beauty itself does not exist objectively, but the elements of beauty that exist in the work of art turn into actual beauty when the appreciator judges that they are beautiful.

Let us now consider the difference between a judgment of beauty and a judgment of cognition. A judgment of cognition (cognitive judgment) is made through collation between the subject (internal elements-prototypes) and the object (external elements -- sensory content). A judgment of beauty (aesthetic judgment), also, is made through the collation between subject and object. What is the difference between the two?

If during collation the faculty of intellect is more active than the other faculties, then it becomes a cognitive judgment; but if the faculty of emotion is more active, then it becomes an aesthetic judgment. In other words, when the physical elements of an object are perceived intellectually, it is a cognitive judgment, but when they are perceived emotionally, it is an aesthetic judgment. (Fig. 7-4)

However, since the intellectual and emotional faculties cannot be totally separated from each other, an aesthetic judgment is always accompanied by cognition. For example, the aesthetic judgment that "this flower is beautiful" is accompanied by the cognition that "this is a flower,"
or, for instance, "this flower is a rose."

VI. Unity In Art

There are several pairs of correlative aspects (elements) involved in artistic activities, such as creation and appreciation, content and form, universality and individuality, eternity and temporality. Originally, these correlative aspects (elements) were not separated but united. In artistic activities up to the present, however, there has been a tendency to separate these correlative elements, or to emphasize only one element or the other. Thus, the Unification Theory of Art clarifies the nature of unity of these correlative aspects.

A. The Unity of Creation and Appreciation

Usually it is considered that creation is undertaken by the artist, while appreciation is undertaken by the general public. In the view of Unification Thought, however, the two are merely two moments in the activity of dominion. In order to exercise dominion over something, the correlative aspects of cognition and practice are necessary, and the cognition and practice that place centering on emotion are precisely appreciation and creation in the field of art. Cognition and practice form the two reciprocal circuits of give-and-receive action between the subject (human being) and the object (all things). Thus there can be no practice without cognition nor any cognition without practice. Therefore, in the relationship between creation and appreciation in art, there can be no appreciation without creation nor any creation without appreciation.

While engaging in creation, artists appreciate their own work; while appreciating a work of art, appreciators, engage in creation. Creation in appreciation refers to subjective action as additional creation, as mentioned above.

B. The Unity of Content and Form

Certain schools of art, such as classicism, attach importance to form, and other schools disregard form and attach importance to content. But, since content and form in art are in the relationship of sung-sang and Hyungsang, originally they should be united. That is to say, the Sung Sang content (such as motif, theme, and conception) and the form in which they are expressed with materials (Hyungsang) should be in accord with each other. The Japanese aesthetician Tsutomu Jima said, “Form is actually the form of content, and content is none other than the content of form.” This means that content and form should be united.

C. The Unity of Universality and Individuality

Just as, in all created beings, the universal image and individual image are united, likewise, in art, universality and individuality are united. First, there is the unity of universality and individuality in the artist. Artists have their own unique individualities, and at the same time they belong to a certain school or have a certain method of creation in common with their specific region or period of time. The former is individuality, the latter, universality.

Since artists have universality and individuality in this way, their works necessarily come to manifest the unity of universality and individuality. Thus, in a work of art, individual beauty and universal beauty are manifested in a united manner.

In culture as well, there is unity between universality and individuality. That is, while the culture of a certain region has the special characteristics of that region, it also has characteristics common to the culture of an even wider region to which it belongs. For example, the statue of Buddha in the Seoggul-am grotto in Korea is a representative work of Shilla culture. It is also known that this work was influenced by the international fine art of Gandhara, which fused Greek art and Buddhist culture. Hence in the Buddha statue of Seoggul-am grotto, both national elements
(Shilla culture) and international elements (Gandhara fine art) are united. Here a question arises concerning national culture and the Unification culture. What will become of the traditional national culture of each nation when the Unification culture is formed in the future? Concerning this, let us think about the position of Communism. According to the basis-superstructure theory in historical materialism of communism, art is part of the superstructure; therefore, as the economy (the basis) develops, art (superstructure) must also change. Accordingly, in principle, traditional cultures do not need to be preserved. When there is a need for them to be preserved, it cannot but be seen that communists only try to preserve them from the viewpoint of their tactics because they are useful for their communist propaganda. But that will not be the case with Unificationism.

Unificationism seeks to form a unified culture while preserving national cultures. This means that Unification culture will be formed through gathering the essences of the different national cultures, each with its own individuality, and then raising them to a higher dimension.

**D. The Unity of Eternity and Temporality**

Every created being is a being uniting the identity-maintaining (static) four-position base and a developmental (dynamic) four-position base; therefore each created being exists as the unity of immutability and mutability-hence, as the unity of eternity and temporality. Likewise, in a work of art, the eternal element and the temporal elements are united.

For example, the Angelus by Millet pictures a church, a farmer and his wife in prayer, and a countryside landscape, which we can regard as the unity of eternity and temporality. The church and the image of people in prayer transcend the ages and are eternal, but the countryside landscape and the clothes worn by the husband and wife are temporary, unique to that particular period of time.

For another example, we can cite flowers arranged in a vase. The flowers themselves represent something eternal, which has existed from a long time ago, but the way of arranging the flowers and the vase itself are characteristic to a given period. Accordingly, the unity of eternity and temporality is expressed there. The beauty of a work of art will become even more striking if we grasp and appreciate a "moment in eternity," or "eternity in a moment," as described above.

**VII. Art and Ethics**

Art is a form of dominion over the creation. Dominion over the creation, from the original standpoint, is intended to be carried out only by those who have reached perfection after passing through the growth process, which includes the three stages of Formation, Growth, and Completion. Perfection means the perfection of love and the perfection of personality. Therefore, one is meant, first, to become an ethical person, and upon that foundation, to have dominion over all things. This means that an artist should also be an ethical person.

Let us think about the relationship between ethics and art from the perspective of the relationship between love and beauty. Love is an emotional force that the subject gives to the object, and beauty is an emotional stimulation that the subject receives from the object. Thus, love and beauty are so closely related that they are like the two sides of a coin. Hence, we can understand that ethics, which deals with love, and art, which deals with beauty, are inseparably related. When we look at art and ethics in this way, we come to the conclusion that true beauty is established on the basis of true love.

Up to the present, however, such has not been the case with artists. It is because there was no firm philosophical statement that artists must also be ethical. Accordingly, even though many artists, especially writers, have dealt with love as their theme, in most cases the love they dealt with was the non-principled love of the fallen world.

History is filled with such examples. Oscar Wilde (1854-1900), who advocated aestheticism (art-
for-art's sake), was imprisoned on charges of homosexuality and died in disappointment and poverty. The romanticist poet Lord Byron (1788-1824) engaged in creative activity while carrying on licentious affairs with many women, and led a dissipate life. The works of such artists were expressions of their fallen love and their agony.

On the other hand, there were writers who expressed true love. Leo Tolstoy (1828-1910) was one of them.

While exposing fallen life in the upper class of Russian society of his time, he expressed true love. That is to say, while employing realism to express reality, he employed the style of idealism, pursuing the ideal.

However, there have been few artists, like Tolstoy, who engaged in creative activity while pursuing true love.

VIII. Types of Beauty

A. Types of Love and Beauty from the Perspective of Unification Thought

When subject and object engage in give-and-receive action centering on purpose, beauty is determined.

Accordingly, beauty varies depending on the observer (subject), and also depending on the type of the object (a work of art, a natural thing). Thus, there is infinite diversity in beauty; however, the types of beauty can be established by grouping similar kinds of beauty. So, scholars have tried to present what they regard as the basic types of beauty and to characterize the special qualities of each type.

From the Unification Thought viewpoint, as I have already mentioned, love and beauty are inseparable, and beauty cannot exist apart from love. The more the parents love their children, the more beautiful the children appear. In the same way, as love increases in quantity, beauty is also felt to increase in quantity.

Love and beauty form a reciprocal circuit in the give-and-receive action between subject and object. That is to say, the subject gives love to the object, and the object returns beauty to the subject. In this way love and beauty form the two sides of a coin. Accordingly, in thinking about the types of beauty, the first thing to do is to think about the types of love.

God's love is manifested divisionally through the family, in which the basic patterns of love are the three forms of divisional love: parental love, conjugal love, and children's love. These basic types of love can further be divided into

(1) fatherly love, motherly love,
(2) husband's love, wife's love,
(3) son's love, daughter's love,
(4) brotherly love (elder brother's love, younger brother's love),
(5) sisterly love (elder sister's love, younger sister's love), and
(6) adult's love, adolescent's love.

Here, fatherly love and motherly love, or husband's love and wife's love, are in a correlative relationship; each can be called "one-sided love" with respect to the other.

Fatherly love has the qualities of strictness, magnanimity, broadness, solemnity, profundness, awe, and so on. Accordingly, fatherly love is manifested in the forms of strict love, magnanimous love, broad love, solemn love, profound love, awesome love, and so on. On the other hand, motherly love is mild and peaceful, and is manifested as graceful love, noble love, warm love, delicate love, gentle love, passionate love, and so on.

Next is conjugal love. Husband's love is masculine love, and so it is manifested to the wife as
active love, trustworthy love, courageous love, resolute love, and so on. Wife's love is feminine love, and appears to her husband as passive love, supportive love, obedient love, reserved love, and so on.

Children's love appears to their parents as filial love, obedient love, depending love, youthful love, comical love, cute love, and so on. In addition, an elder brother's love for his younger brothers and sisters, an elder sister's love for her younger brothers and sisters, a younger brother's love for his elder brothers and sisters, and a younger sister's love for her elder brothers and sisters-each of these types of love has its own special characteristics. The three basic forms of love are diversified in this way, and come to appear as love of innumerable colors.

In correspondence to the three basic forms of love, three basic forms of beauty are established, namely, parental beauty, conjugal beauty, and children's beauty. These can be further diversified as

1. fatherly beauty, motherly beauty,
2. husband's beauty, wife's beauty,
3. son's beauty, daughter's beauty,
4. brotherly beauty (elder brother's beauty, younger brother's beauty),
5. sisterly beauty (elder sister's beauty, younger sister's beauty),
6. adult beauty, adolescent beauty, and so on.

These can be further subdivided into the beauties of the accompanying diverse characteristics. They are as follows: Fatherly beauty: strict beauty, magnanimous beauty, broad beauty, solemn beauty, profound beauty, awesome beauty. Motherly beauty: graceful beauty, noble beauty, warm-hearted beauty, delicate beauty, gentle beauty, passionate beauty. Husband's beauty: masculine beauty, active beauty, trustworthy beauty, courageous beauty, resolute beauty, brave beauty.

Wife's beauty: feminine beauty, passive beauty, supportive beauty, obedient beauty, reserved beauty, tender beauty.

Children's beauty: filial beauty, obedient beauty, depending beauty, youthful beauty, comical beauty, cute beauty.

The love a father gives to his children is not always quiet and warm. When children do not obey his instructions, he scolds them severely. On such occasions, the children may feel bad, but later they feel grateful. Not only spring-like, warm love but also winter-like, strict love is a form of love. Such strict love can be felt by children as beauty, which can be called strict beauty.

Or suppose a child has made a mistake and comes back home seriously expecting to be scolded severely by the father. Then, suppose the father unexpectedly forgives the child saying, "That's all right." That child would feel an ocean-like, broad beauty from the father on such an occasion. This is magnanimous beauty.

Thus, when children receive various kinds of love from their father, they feel beauties with various nuances accordingly. Mother's love is different from father's love. Mother's love is always mild and peaceful.

Children feel such love from their mother as graceful beauty and gentle beauty.

A husband's love is felt by the wife as masculine and sturdy. That is masculine beauty. In return, a wife's love is felt by the husband as femininity and tenderness. That is feminine beauty.

It is the original nature of children to try to please their parents. Children try to somehow please their parents by, for example, drawing pictures, dancing around, or doing other things. That is children's love, and parents perceive their actions as cute beauty. Or sometimes parents may feel it as very comical. This is called "comical beauty." Moreover, as children grow up, beauty corresponding to their age comes to be felt by their parents. Unique kinds of beauty are
manifested among children, namely, among brothers and sisters, corresponding to fraternal love.

The above-mentioned types of beauty are further compounded and transformed, and innumerable kinds of beauty are manifested. When these are extended and transformed to the realm of the natural world or to works of art, the beauty of nature and the beauty of art works come to be manifested. Various forms of beauty formed in human relationships based on the family are transformed to the relationships between the human being and nature and between the human being and works of art.

For example, when watching a towering mountain or a waterfall dropping from a high cliff, a person feels a solemn beauty, which is an extension and transformation of fatherly beauty. When admiring a quiet lake or a calm meadow, the beauty we feel is an extension and transformation of motherly beauty. The loveliness of the offspring of animals or sprouting plants is the extension or transformation of children's beauty. The same can be said about works of art. Paintings and statues of the Holy Mother Mary are the expression of motherly beauty, and Gothic architecture can be seen as the extension or transformation of fatherly beauty.

B. Traditional Types of Beauty

In the history of aesthetics, the basic types of beauty were regarded to be grace (Grazie) and the sublime (Erhabenheit). Grace is the type of beauty that gives pleasure quite affirmatively and directly; it is a well-balanced beauty of harmony. On the other hand, the sublime is the type of beauty that gives a sense of wonder, or a feeling of awe—as the feeling one has from looking at a tall mountain or surging wave.

Kant, for example, held that in beauty (grace) there are the components of free beauty (Coreie Schleunigkeit) and dependent beauty (anhangende Schleunigkeit). Free beauty refers to the beauty felt in common by anybody, and not restricted by any particular concept. Dependent beauty refers to the beauty that depends on a certain purpose (or concept), and which is felt beautiful because of its appropriateness, such as appropriate for wearing or appropriate as a place in which to live.

In addition, pure beauty (Reinsemne), tragic beauty (Tragische), comical beauty (Kimische), and other types are generally mentioned in theories of art.

These traditional types of beauty, however, have been specified through human experience, and the criteria for their classification are ambiguous. By contrast, the types of beauty in the Unification Theory of Art are based on clear principles.

IX. A Critique of Socialist Realism

A. Socialist Realism

Among the Communist revolutionary activities, one which played an important role was artistic activity, whose style of creation is called socialist realism. What, then, is socialist realism?

Lenin said that art should stand on the side of the proletariat, as follows: Art belongs to the people. The deepest wellspring of art must be found among the wide-ranging class of laborers.... Art should be based on their feelings, thoughts, and demands, and should grow along with them.

17 [Literature] must become party literature.... Down with nonpartisan writers! Down with literary supermen!

Literature must become part of the common cause of the proletariat, "a cog and a screw" of one single great Social-Democratic mechanism set in motion by the entire politically-conscious vanguard of the entire working class. 18 Also, the founder of socialist realism in literature, Maxim Gorky (1868-1936), stated the following about socialist realism: For us writers, it is necessary in our life and in our creative work to stand on the high viewpoint and only on that viewpoint that can see clearly all of the filthy crimes of capitalism, all of its mean and bloody intentions, and all
of the greatness of the heroic activities of the proletariat. In the contemporary age, writers assume the mission to play two roles at the same time, that of a midwife to socialism and a grave digger to capitalism. The main goal of socialist realism lies in inspiring a socialistic, revolutionary world view, or world sense.

To put this another way, writing poetry and novels, painting, and so forth, should all be carried out for the purpose of exposing the crimes of capitalism and praising socialism, and works should be created to inspire readers and viewers to stand up for revolution, with a burning righteous mind.

Socialist realism was formulated by Soviet artists under the guidance of Stalin in 1932, and came to be applied to all artistic fields, such as literature, drama, cinema, painting, sculpture, music, and architecture. It advocated the following:

1. To describe reality accurately with historic correctness in its revolutionary development.

2. To match one's artistic expression with the themes of ideological reform and the education of the workers in the socialist spirit.

What is the theoretical ground that gave rise to such socialist realism? It is found in the Marxist theory of "basis and superstructure." Marx stated in the Introduction to A Contribution to the Critique of Political Economy:

The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness [including art].

Stalin further elaborated the theory of "basis and superstructure" as follows:

Having come into being, it [the superstructure] becomes an exceedingly active force, actively assisting its base to take shape and consolidate itself. The superstructure is created by the base precisely in order to serve it, to actively help it to take shape and consolidate itself.

The superstructure is the product of one epoch, the epoch in which the given economic base exists and operates. The superstructure is therefore short-lived; it is eliminated and disappears with the elimination and disappearance of the given base. To synthesize and summarize, the above means that "Communist art must actively cooperate in eliminating the capitalist system and its superstructure, while in Communist society [socialist society], it must actively serve to maintain and strengthen its economic System, while educating the working people." Based upon this theory, socialist realism was established.

B. Critique of Socialist Realism

As indicated by Lenin's words, "Literature must belong to the Party," by Stalin's words, "Writers are the engineers of the human spirit," and by Gorky's words, "Writers are the midwife to socialism, and the gravedigger to capitalism," artists and writers were required to obey the Party's directives absolutely, and their individuality and freedom were totally disregarded. As a result, in the Soviet Union, artists and writers have been living under surveillance and oppression since the Revolution. Especially in the late 1930s, when Stalin promoted socialist realism, a great number of artists and writers were arrested and purged as heretics.

Even after the death of Stalin, socialist realism continued to reign as the accepted theory of art, and consequently many artists and writers became dissidents.

Criticizing socialist realism, art critic Herbert Read said, "Socialist realism is nothing but an attempt to stuff intellectual or dogmatic objectives into art." Ilya G. Ehrenburg (1891-1967), a Soviet journalist and novelist who was awarded Stalin Prizes for two of his novels but later
became critical of Stalin, said, “What is described in a book depicting weaving women in a spinning mill is not a human being but a machine, and not human feelings but merely the process of production.” Thus, lie criticized the image of the human being depicted in socialist realism.

The Korean art critic Yohan Clio also criticized the image of the human being in socialist realism, as follows:

The farmers and workers whom they [the Soviet writers] described were wonderful heroes and heroines who did not show even the faintest sign of uneasiness. It was all the more so since a theory of no conflict was spread. That is, they don't seem to have any kind of anxiety whatsoever. They were the ones who had no life of their own.... Therefore, that writing could never express a person's internal world.

In April 1986, an accident occurred at the nuclear power plant of Chernobyl, in the Ukraine Republic of the USSR. Concerning the accident, Mikhail Gorbachev said that the nuclear accident had been a great disaster, but that there was a still greater problem to attend to, namely, bureaucratism. He said at a meeting of the Writers' union, “At the time of the Revolution, Gorky exposed and condemned the corruption and crimes of public officials. In the same way, Soviet public officials today have lapsed into bureaucratism, and there is a lot of vice. So, you writers should not hesitate to criticize them through your works.” Then, a certain poet allegedly requested the Soviet government to stop its censorship of literary works. He did so because to date Soviet artists and writers have been deprived of freedom, in the name of socialist realism.

In Communist China, Mao Tse Tung granted freedom to intellectuals for a while, with his policy of “letting a hundred schools of thought contend,” prior to The Great Proletarian Cultural Revolution. When that happened, most intellectuals criticized the socialist policies. Several years ago, Den Ziaoping has adopted pragmatism, and has started to allow freedom to intellectuals, bit by bit. As a result, a renowned theorist of communist China, Wang Ruo, revealed that in socialism there is human alienation just as in capitalism.

When we consider these facts, we realize that socialist realism, as art for the proletarian revolution and as art that is subservient to party policy, has proved to be totally false art.

C. The Indictment of Communism by Writers

Communist leaders compelled artists and writers to praise communism from the viewpoint of socialist realism, but the artists and writers who pursue true art have come, instead, to indict Communism for its falsehoodhood.

Andre Gide (1869-1951), a French writer who had been fascinated by Communism, attended Gorky's funeral in 1936, and afterwards traveled in the Soviet Union for a month. He candidly expressed, in his book Back From the USSR his disappointment with the Soviet society he saw on that occasion. He said in the introduction,

Three years ago I declared my admiration, my love, for the USSR An unprecedented experiment was being attempted there, which filled our hearts with hope and from which we expected an immense advance, an impetus capable of carrying forward in its stride the whole human race ... In our hearts and in our minds we resolutely linked the future of culture itself with the glorious destiny of the USSR 29

However, after coming in contact with the Soviet people during his one-month trip, he wrote the following impressions:

In the USSR everybody knows beforehand, once and for all, that on any and every subject there can be only one opinion.... So that every time you talk to one Russian you
feel as if you were talking to them all.

Finally he fiercely denounced the Soviet Union:

What is desired and demanded is approval of all that is done in the USSR ... And I doubt whether in any other country in the world, even Hitler's Germany, thought to be less free, more bowed down, more fearful (terrorized), more vassalized.

The Soviet writer Boris L. Pasternak (1829-1960) secretly wrote Doctor Zhivagyo, in which lie expressed his disappointment with the Russian Revolution, and advocated the philosophy of love. That book was published, not in the Soviet Union but in foreign countries, and was received favorably. It was decided to award Pasternak the Nobel prize, but, as a result, at home he was expelled from the Writer's Union, and denounced as a reactionary anti-Socialist writer. Pasternak stated in that book, through Zhivago, who represented his own conscience, the following:

Marxism a science? ... Marxism is too uncertain of its ground to be a science. Sciences are more balanced, more objective. I don't know a movement more self-centered and further removed from the facts than Marxism.

He also denounced the attitude taken by the revolutionaries toward intellectuals, saying,

At first everything is splendid. "Come along. We welcome good, honest work, we welcome ideas, especially new ideas. What could please us better? Do your work, struggle, carry on." "Then you find in practice that what they mean by ideas is nothing but words-claptrap in praise of the revolution and the regime...."

D. Errors in the Communist Theory of Art from the Viewpoint of Unification Thought

The causes of the errors of socialist realism are as follows:

First, socialist realism does not regard art as the “activity of creating beauty and joy for the whole (creation) as well as for oneself (appreciation) while respecting the individuality of the artist,” but has made art become a means of educating the people, while conforming to Party policy. Artists should manifest their individuality in their work to the utmost degree. By so doing, they please God and other people. Socialist realism, however, has deprived artists of individuality and has standardized works of art. Therefore, there is no way for true art to be born out of it.

Second, socialist realism denies God; therefore, it has lost the fundamental standard of artistic activity. It establishes, instead, arbitrary standards based on Party policy, forcing artists and writers to conform to them.

Third, since beauty and love are closely related as two sides of a coin, art and ethics must also be in the relationship of the two sides of a coin. Yet, since Communist society denies the ethics of love, it has transformed art into art without love, art as a tool to rule the people.

Fourth, art is not the superstructure. Nevertheless, socialist realism regards art as a superstructure and makes it fall into the status of a servant of the economic system (or the "base"). In reality, however, art is not determined by the economic system. Marx himself made the following confession in latter part of his Contribution to the Critique of Political Economy.

The difficulty we are confronted with is not, however, that of understanding how Greek art and epic poetry are associated with certain forms of social development. The difficulty is that they still give us aesthetic pleasure and are in certain respects regarded as a standard and unattainable
ideal. According to the materialist conception of history, Greek culture (part of the superstructure) should have disappeared by now without leaving a trace, and contemporary people should feel no interest in it. But Marx felt a difficulty because of the fact that Greek art and epic poetry, such as The Iliad and The Odyssey, not only give contemporary people joy, but have even become the models of art. This is nothing but Marx's own testimony to the error of his theory of "basis and superstructure." Human beings have the fundamental desire to pursue the values of trueness, goodness, and beauty. Even though fallen, all people possess it in all periods, universally. Therefore, if the values of trueness, goodness, and beauty are expressed in a work of art, that work catches everyone's heart. The fact that Greek art has continued to be enjoyed by people even until today means that it contains eternal values of trueness, goodness, and beauty.

Finally, let us consider Gorky and Tolstoy, two writers who were totally different in style, though both of them condemned the corruption of Russian society before the Revolution in the same way and in almost the same period. Gorky conformed with Communism, which sought to overthrow capitalism violently, and asserted that the mission of the artist lies in inspiring revolutions. Thus, he wrote works that glorified the revolutionary movement. Mother by Gorky has been regarded as a literary masterpiece of socialist realism.

It depicts the image of a mother, who was an uneducated working woman, being gradually awakened to the class nature of society from a desire to protect her only son, who had been thrown into prison on charges of revolutionary activities. Finally, she herself becomes an active participant in the revolutionary movement.

On the other hand, while condemning social evils, Tolstoy advocated that the way to resolve them lay in the recovery of true human nature through love. One of Tolstoy's masterpieces is Resurrection. An aristocratic young man, appearing in court as a member of a jury, knows that a young woman whom he had seduced in a mistake of his younger days had become degraded and is right then being judged. He becomes conscience-stricken, repents and makes up his mind to save her. Finally, she is rehabilitated, and the young man also starts a new life.

The way Gorky chose was the external way of social revolution, whereas the way Tolstoy chose was the internal way of spiritual revolution. Which was the correct way? The way of violent revolution that Gorky chose was the wrong way, as the realities of today's socialist society—including oppression of human nature and corruption of bureaucrats—indicates. On the other hand, the way Tolstoy chose was the true way, in that it was the way to recover human nature. It must be pointed out, however, that it still had its limits in saving society as a whole.

Here, Unification Thought pursues the way for both humankind and society to be reformed as the humankind and society originally intended. This becomes possible by correctly understanding God. In other words, by knowing correctly the attributes of God, who created humankind and the world, we can learn the ideal state of human beings and society as they were originally intended. All that must be done is to reform humankind and society in that direction. The new art advocated by Unification Thought is Unificationism, in which idealism and realism are unified, centering on God's Heart (love). Unificationism seeks to reform reality toward the original ideal of humankind and society.
CHAPTER 8: THEORY OF HISTORY

The theory of history presented here is not a description of historical facts; rather, it is a way of viewing history, including the questions of how human history started, by what kind of laws it is guided, and in what direction it is proceeding. It is, so to speak, a philosophy of history.

Why is a theory of history necessary? It is necessary in order to establish an image of the future and to present a correct direction for the future. From such a theory, the method for resolving actual problems will be drawn. In fact, finding fundamental solutions for today's complex world problems is impossible without a solid view of history, equipped with a clear vision of the future.

Thus far, many scholars have presented various views of history, but each and every one of those views grasped only one aspect of history, unable to grasp the whole aspect. None of them has been able to present a true image of the future, and, therefore, none of them has been able to offer appropriate solutions to actual problems. Among them, no view of history was as influential as the materialist view of history, which is the Communist view of history. The materialist view of history grasped human history as the history of class struggle. Based on that, the materialist view of history presented a vision that, when the struggle between the bourgeoisie and the proletariat intensifies in capitalist society, revolution will take place and a classless communist society inevitably will come.

The materialist view of history has been serving as the driving force of the Communists' revolutionary belief. In the Socialist countries, however, where revolution has occurred on the basis of the materialist view of history, the ideal of Communism, far from coming true, has produced societies that are contrary to the ideal. The Communist ideal has now faded away.

Still, in the free world we cannot find any existing view of history that can cope with the materialist view of history. Hence, we need to establish a new view of history that, having a clear vision for a future society, can overcome the materialist view of history. The Unification view of history is presented as such a view of history: it reveals the falsity of Communism by means of a thought based on a new view of God, namely, Godism; it interprets history based on historical facts; and it shows that human history is directed toward the world of God's original ideal of creation.

I. The Basic Positions of the Unification View of History

The Unification View of History views history from three fundamental perspectives: first, as sinful history; second, as history of recreation; and third, as history of restoration.

A. Sinful History

Sinful history was brought about by the human fall. Because of the fall, it was not possible for human history to start as principled, normal history; instead, it came to be filled with wars, pain, misery, and the like. Accordingly, finding fundamental solutions to the various problems in history is impossible without solving the problem of the human fall.

B. History of Re-Creation

Human beings, due to the fall of the first human ancestors, fell into a state of death in the spiritual sense.

The original human beings and the original world were lost while they were still incomplete. Therefore, throughout history, God carried out the dispensation of re-creating and reconstructing the world.

Accordingly, history became history of re-creation. In this process, the laws (laws of creation) and the Word (Logos) through which God had created human beings and the universe were applied also to human history. God's creation was carried out through the Word. Therefore,
recreation was also carried out through the Word. Re-creation does not mean creating the universe all over again. Since the fall involved only the human being, the only being that needs to be recreated is the human being, which must be re-created through the Word. This is why God made saints, righteous people, prophets, and other spiritual leaders appear throughout history to spread truth and guide people spiritually.

C. History of Restoration

Due to the fall of the first human ancestors, the original human beings and the original world were lost, and non-principled (non-original) human beings came to live non-principled lives—that is, lives of pain and confusion in this non-principled world. Thus, the original human being and the original world, which were the ideal of creation, became an ideal to be recovered.

From this standpoint, God had to restore the non-principled world and human beings back to their original states, in such a way that His creation would not end in failure. Accordingly, from the dawn of human history, God has conducted the dispensation to restore sinful people and the sinful world back to their original state. Consequently, human history became the history of the providence of restoration. Since God is the God of Principle, and the human fall resulted from human beings failure to observe certain conditions, the providence of restoration, also, was carried out according to certain laws. These laws are referred to as the "laws of restoration."

D. The Law-Governed Nature of History

To date, there have been few religious leaders or scholars that could show, clearly, the law-governed nature of history. For example, the Christian providential view of history has not presented persuasive laws.

In modern times, Hegel explained historical development according to the dialectic (i.e., idealistic dialectic), and asserted that history is the process of actualizing freedom through reason, and that, in the end, a rational state would be reached in which freedom would be fully realized. In Prussia, however, which Hegel regarded as an ideal state, freedom remained unactualized, and history just continued on. The historical laws described by Hegel were unrelated to reality.

In the twentieth century, Arnold Toynbee established his "cultural view of history," which was a magnificent view of history and through which lie analyzed in detail the genesis, growth, breakdown, and disintegration of civilizations. Yet, Toynbee did not present the definite laws of history.

Under these circumstances, only Marx's materialist view of history remained as allegedly showing the laws of history, calling itself a scientific view of history. In contrast, the Christian providential view of history has been dismissed from the field of learning, rejected as unscientific because of its inability to specify the laws of history.

The Unification View of History presents the laws of creation and the laws of restoration as the true laws at work in history. When those true laws of history are pointed out, the falseness of the materialist view of history is also exposed, since it becomes clear that the laws advocated by the materialist view of history are, in reality, pseudo laws, that is, nothing more than dogmatic assertions. Furthermore, the Unification View of History, by establishing the laws of history from a theological basis, has revived the traditional providential view of history, which has been regarded as unscientific, and has made it possible to treat the providential view as social science.

E. The Origin, Direction, and Goal of History

As for the question of when and how history started, namely, the origin of history, the Unification View of History regards the creation of humankind and the human fall as the origin of history, just as does the Christian providential view of history. There is also a question concerning the
origin of the human race, namely, whether the human race had a single origin (monogenism) or multiple origins (polygenism). The Unification View of History advocates monogenism and asserts that the first human ancestors were Adam and Eve. This is affirmed because there is a law based on the Principle of Creation that "creation starts from one." Then, what is the goal of history? The Unification View of History regards the goal of history as the realization of the ideal world of creation. The direction of history is the direction toward that goal.

Therefore, the origin and goal of history are determined. However, how that goal is reached is not determined. Each step in the process of history is successfully completed only when people's portion of responsibility-especially the portion of responsibility of providential central figures-is fulfilled under God's Providence. Therefore, the process that history takes -- that is, whether history proceeds in a straight line or makes a detour, whether it is shortened or prolonged depends totally on the efforts of human beings. This means that the process of history is undetermined and is entrusted to the people's free will.

The view that the goal is determined but the process is undetermined, and that the progress of history depends on the human portion of responsibility, or free will, is referred to as the "theory of responsibility."

II. The Laws of Creation

Historical changes have taken place in accordance with certain laws. These are the "Laws of Creation" and the "Laws of Restoration." Here, I will first explain the Laws of Creation. The Laws of Creation consist of

1. The Law of Correlativity

Every created being not only forms internally a correlative relationship between the principal element and the subordinate element within itself, but also, externally, forms another correlative relationship of subject and object between itself and another individual being, whereby it exists and develops. In this case, the subject and the object form a mutual relationship, centering on common purpose. Accordingly, the first requirement for a society to develop is that correlative elements (correlatives) of subject and object must form a reciprocal relationship in every field, such as culture, politics, economy, and science. Correlative elements of subject and object refer to Sungsang and Hyungsang, yang and yin, or principal and subordinate elements (or principal and subordinate individual beings).

Examples of correlatives are spirit and body, ideology and economic conditions (material conditions), spiritual culture and material culture, government and people, managers and workers, workers and instruments of production, principal parts and subordinate parts in a machine, and so on. As these correlative elements engage in the relationship of subject and object, development is achieved in culture, politics, economy, science, and so on.


When the correlative elements of subject and object within a thing form a correlative relationship, the action of giving and receiving certain elements or forces takes place. Through this action, things maintain their existence and develop. Such interaction between subject and
object is called give-and-receive action.

Thus, in history and in all fields, development occurs when the correlative elements (correlatives) of subject and object establish a correlative standard and perform harmonious give-and-receive action, centering on common purpose. For example, in order for a nation to maintain its existence and to prosper, government and people must form a relationship of subject and object for the purpose of the nation's prosperity and must engage in harmonious give-and-receive action. In an enterprise, investors, managers, workers, engineers, and machinery must have mutual relationships of subject and object and perform harmonious give-and-receive actions for the purpose of the prosperity of the enterprise. The "Law of Correlativity" and the "Law of Give-and-Receive Action" are in the relationship of the two sides of a coin, and we can combine them together and call them the "Law of Give-and-Receive Action" in a broader sense.

Give-and-receive action is harmonious, and is never oppositional or conflictive. Yet, the materialist view of history asserts that history develops through the struggle of opposites. Struggles may become an impetus for development, but while the struggle is going on, development will come to a standstill or may even regress. The assertion of the materialist view of history on this point is quite erroneous: it is intended only to rationalize class struggle.

3. The Law of Repulsion

Give-and-receive action takes place between the correlative elements of subject and object. Subject and subject (or object and object), however, repel each other. We call this repelling phenomenon the "action of repulsion." The action of repulsion in the natural world is originally latent and does not surface. It plays the role of strengthening or complementing the give-and-receive action between subject and object. For example, in the natural world, positive electricity and positive electricity (or negative electricity and negative electricity) repel each other, but this is an action to strengthen or complement the give-and-receive action between subject (positive electricity) and object (negative electricity), and never surfaces as itself.

Therefore, in the natural world, order is not disturbed through the action of repulsion.

In human society, however, the action of repulsion between subject and subject appears in the form of conflict between two leaders. An instance of this is the conflict between an established leader and a new leader at the time of a revolution. During such actions of repulsion, or rivalry, the conflicting subjects engage in give-and-receive action with their respective groups of people in the object position whereby they increase their respective forces. As a result, the two forces come into conflict with each other. In this case, one of the two camps is in a position closer to the direction of God's dispensation, whereas the other is in a position farther from it. The former is referred to as the "good side"; the latter, the "evil side." Accordingly, in human society the action of repulsion between one subject and another subject becomes a struggle between good and evil. When the side of goodness achieves victory in this struggle, the direction of history is changed a little toward the direction of goodness.

Also, there have been cases where the action of repulsion demonstrated its original complementarity to give-and-receive action. An example is the case where one country and another, or the people of one country and the people of another, compete with each other in a peaceful manner. As a result, both develop culturally and economically.

4. The Law of Dominion by the Center

In the give-and-receive action between subject and object, the subject becomes the center, and the object comes to receive dominion by the subject. As a result, the object comes to perform circular motion centering on the subject. For this reason, physical circular motion in the natural world is performed. For example, the earth revolves around the sun, and electrons revolve around the nucleus. In human society, since the relationship of subject and object is that of mind and body, circular motion takes place in the sense that the object follows the orders, instructions,
and requests of the subject.

In the history of restoration, God establishes central figures, and through them, leads society in a direction in accord with the providence of God, namely, in the direction of goodness. In this case, He first forms a social environment, and then inspires the central figure to lead that environment in a direction in accord with the providence of God. For that to happen, the central figure is given a portion of responsibility to fulfill. In this way, there is a law that the central figure has dominion over the environment. We call it the "Law of the Dominion by the Center." This law has been applied not only to the chosen people; it applies to all peoples and countries.

The history of the chosen people is the central history -- that is, the history of the Israelites in the Old Testament Age and the history of Western nations centered on Christianity, in the New Testament Age. In central history, God carried out His providence by establishing central figures. Examples of the central figures of different periods are Noah, Abraham, Moses, the kings, and the prophets in the Old Testament Age, Christian leaders, such as the popes, Martin Luther, and John Calvin, and political leaders, such as Charlemagne (Kingdom of the Franks), George Washington, and Abraham Lincoln in the New Testament Age.

Side by side with the work of God, the work of Satan is also going on. Satan, who seeks to oppose God's providence, has sought to establish a sphere of dominion centered on himself. By establishing a central figure on the Satanic side, Satan has sought to have dominion over the environment through that central figure. Kaiser Wilhelm II and Adolf Hitler, who sought world domination by advocating pan-Germanism, and Stalin, who aimed at the conquest of the world through Communism, were such central figures.

Toynbee said, "The growths of civilizations are the work of creative individuals or creative minorities." The masses are guided by creative individuals or creative minorities, and follow them. This assertion by Toynbee points to the law of dominion by the center.

The materialist view of history theoretically attaches greater importance to the environment (i.e., the social environment) than to leaders, and asserts that the masses play the decisive role in social development; in that view, the leaders' actions are determined by their specific social environment. This way of thinking is based on materialism, in which spirit is generated from matter, and matter is more important than spirit. It regards the social environment as a material category, and central figures (leaders) as a spiritual category.

This is not a correct view, however. The leaders are the subject, and the masses, the object; based on their religious or political ideologies, the leaders guide the masses, or society, in a certain direction.

5. The Law of Completion through Three Stages

According to the Principle of Creation, the growth or development of all things is attained through a process of three stages, namely, Formation, Growth, and Completion. For example, plants mature and perfect themselves through the three stages of germinating, of growing stems and putting forth green leaves, and of blooming flowers and bearing fruit. This law applies in history as well; often the providence of re-creation has been carried out through a process of three stages. To elaborate, it is a law that if a certain providential event ends in failure, that providence can be prolonged up to a third time (or a third stage), but will necessarily be accomplished at the third stage.

For example, because Adam, due to the fall, failed to fulfill the purpose of creation, God sent Jesus as the Second Adam. But since Jesus was crucified and so could not fulfill the purpose of creation completely, God can send the Lord of the Second Advent as the Third Adam to fulfill the purpose of creation.

In the modern era, which is the period of preparation to receive the Lord of the Second Advent, movements for the revival of Hebraism and Hellenism have arisen, and each developed through
the process of three stages. The movement for the revival of Hebraism refers to a God-centered movement, or a religious reformation. Following the First Religious Reformation, centered on Martin Luther and John Calvin, there arose the Second Religious Reformation, centered on John Wesley, George Fox, and others; and today, we are in the period of the Third Religious Reformation movement (the third God-centered movement). On the other hand, the movement for the revival of Hellenism refers to a humanistic movement. Following the Renaissance, the first humanistic movement, there arose the Enlightenment, the second humanistic movement. The Enlightenment today bore fruit in the form of the Communist ideological movement, the third humanistic movement.

A God-centered movement is a movement raised by God to counter a humanist movement. Accordingly, the Third Religious Reformation, which is the third God-centered movement, is a movement to overcome the Communist movement, which is the third humanistic movement. Thus, according to the "Law of Completion through Three Stages, the movement on God’s side will actually be consummated and will prosper, whereas the movement on Satan’s side will decline and perish in due time, even though the Satanic movement may also become consummated at the third stage. In the end, the movement on Satan’s side will be defeated by the movement on God’s side.

6. The Law of the Period of the Number Six

According to the Bible, in the creation of the universe by God it took six days to create Adam. In other words, the creation of Adam was achieved on the basis of a six-day period, as planned. That was the period of preparation for the creation of Adam.

In the history of re-creation as well, God began the preparation to receive the Messiah at the start of a period of the number six before the coming of the Messiah, the Second Adam Jesus). That period began from the sixth century BC As part of that preparation, God sent prophets, such as Jeremiah and Malachi, to the Jewish people from about the sixth century BC, and allowed the Jewish people be taken captives to Babylon that they might repent and turn away from their faithlessness. Around the sixth century BC, Confucius (ca. 551-479 BC) appeared in China and established Confucianism. Subsequent to Confucius, toward the third century BC, many philosophers appeared in China, and the golden age of Chinese thought was established. In India, Gautama Buddha (ca. 563-483 BC) appeared in the sixth century BC and established Buddhism. Around the sixth century BC as well, the ancient Indian philosophical books called the Upanishads were formed. And in Greece, philosophy and science developed greatly from the sixth century BC All of those were preparations to receive the Messiah. God made preparations in this way by guiding the various peoples on earth in the direction of goodness through the methods appropriate to the people in each region.

Karl Jaspers noticed the fact that spiritual leaders (philosophers and founders of religions) appeared at about the same time in different regions of the world, such as China, India, Iran, Palestine, and Greece. He called that period the "Axial Period." Why did it happen? Jaspers had no explanation, and lie held it to be a mystery and a riddle in history. 4 Today, however, this can be clarified for the first time, through the law of the period of the number six.

Furthermore, in order to send the Lord of the Second Coming, who is the Third Adam, God also made preparations at the start of a period of the number six. Good examples are the Reformation and tire Renaissance, 5 which started around the fourteenth century and blossomed in the sixteenth century. The Industrial Revolution (tire late eighteenth century) and the subsequent sudden development of science and economy also were preparations for tire coming of the Messiah. In this providential work, God’s intention is to send the Lord of the Second Coming in the twentieth century.

The religious leaders and philosophers who appeared six centuries before the birth of Jesus were in the positions of archangels, whose mission was to pave the way for the Messiah. Accordingly, the truth they brought was not the complete truth, but a partial truth. The Messiah, who is the
Son of God, was to come later to preach the complete, absolute truth and to settle the unresolved questions of religions and thoughts.

That is to say, in the Last Days, he was to revive and strengthen, with the absolute truth, the traditional religions and thoughts, which were incapacitated, and to realize the unified world through the unification of religions and thoughts.

Since, however, Jesus died on the cross, the realization of the unified world did not take place, and the mission of Jesus was entrusted to the Lord of the Second Coming. Further, Confucianism, Buddhism, Greek philosophy, and other thoughts have remained un-unified until the time of the Second Coming. A dispensation will be carried out at the time of the Second Coming similar to that planned for Jesus’ time.

That is to say, the Lord of the Second Coming will settle the unresolved questions of traditional religions and thoughts by means of the absolute truth he will bring. He will unify religions and thoughts, and will realize the unified world. It should be noted that it is not necessary to establish totally new religions and philosophies six centuries before the Lord of the Second Coming, as it happened six centuries before Jesus.

We need only to revive the already existing religions and philosophies.

7. The Law of Responsibility

The first human ancestors, Adam and Eve, were given a portion of responsibility to fulfill; with that responsibility no one could interfere, not even God. The purpose of it was to enable them to attain the qualification for dominion over the universe. Adam and Eve were to become perfected only when the human portion of responsibility, in addition to the portion of responsibility accomplished by God, was fulfilled. Yet, they failed to fulfill that portion of responsibility and fell.

The providence of re-creation is to be accomplished in the same way, that is, when the human portion of responsibility (especially that of providential central persons) is fulfilled in addition to God's portion of responsibility. Here, to fulfill the human portion of responsibility means to accomplish a mission that one has been given, through taking responsibility for that mission out of one's own free will.

Accordingly, if the providential persons fulfill their portions of responsibility, through their own wisdom and effort, in accordance with God's will, the providence moves to a new stage. If, however, those persons do not fulfill their portions of responsibility, the providence centered on them ends in failure and comes to be prolonged. After a certain numerological period of time, a new person is called to carry out the same providence.

The reason why human history has been prolonged as sinful history until today is that the providential persons have continually failed in fulfilling their portions of responsibility. Jesus was crucified and was unable to realize the unified world because the leaders of his time, including John the Baptist, the priests, and the lawyers, failed to fulfill their portions of responsibility. After World War II until today, Communism has caused conflicts all over the world, and confusion has occurred constantly due to the collapse of values in capitalist nations. All this has occurred because leaders of the Christian nations have failed to fulfill their portions of responsibility.

III. The Laws of Restoration

Human history is a history of re-creation, and at the same time a history of restoration, that is, the process to recover the original ideal world, which was lost due to the human fall.

Accordingly, a series of laws, different from the Laws of Creation, are also at work in history. These are the Laws of Restoration. These laws include

(1) the Law of Indemnity,
1. The Law of Indemnity

The human fall refers to the fact that human beings lost their original position and state. Restoration is the process of regaining the lost position and state. Yet, in order to regain the original position and state, certain conditions have to be established. The conditions for this purpose are called "conditions of indemnity." The conditions of indemnity that human beings establish are the foundation of faith and the foundation of substance.

To establish the foundation of faith means that the people must meet a leader (central figure) chosen by God and must fulfill a certain conditional object, centering on that leader, during a specified numerological period of indemnity for faith. Establishing the foundation of substance means that the people obediently follows the leader chosen by God.

When we examine history, however, we see that people in sinful societies very seldom obeyed the leaders chosen by God; instead, most of the time they persecuted them. Accordingly, the paths of righteous people, sages, and saints continually turned into courses of hardship.

Yet, the hardships undergone by those righteous leaders became the sacrificial indemnity conditions that made the people of the sinful world be subjugated and restored to the side of God. In other words, with the hardships of righteous leaders as a condition, God made the people repent. This is the Law of Indemnity. The representative example is Jesus' crucifixion. Because of Jesus' crucifixion, many people in the sinful world were awakened to their sinfulness and repented.

Up to the present, dictators have persecuted and killed numerous religious people, righteous people, and good people, during the revolutions and in the power struggles after the revolution. Taking the suffering of the righteous people as a condition, however, God finally made the dictatorial regimes surrender, and liberated the people. Communist dictators, especially, have killed tens of millions of people and put numerous people in prison during Communist revolutions and in the power struggles after the revolutions. Taking the suffering of the people as a condition, God made the Communist regimes fall and liberated the people under Communist rule.

2. The Law of Separation

Since the Creator is the one and only God, the originally created man and woman were supposed always to be related to God only. Due to the fall, however, Adam came to be related to Satan also. For that reason, when God tried to relate to Adam, Satan was in a position to compete with God in relating to Adam as well. Therefore, God was unable to conduct any kind of providence through Adam as long as he continued in that kind of position. Accordingly, God separated Adam's children to the side to which God could relate, and to the side to which Satan could relate. The one separated to God's side was Abel, the younger brother, and the one separated to Satan's side was Cain, the elder brother. God intended to restore both Cain and Abel to His side by having Cain obey Abel. The fall had occurred when the human being (Adam), who was on God's side, was subjugated by Satan's temptation. To achieve restoration through indemnity, God intended for Cain, who was on Satan's side, to obey Abel, who was on God's side. Thus, when Cain and Abel made offerings, God wanted Cain to make offering to God not directly, but rather through Abel. Instead, however, Cain hated Abel, and even killed Abel. Consequently, human history came to start as sinful history.
which Abel, who had been separated to God's side, remained loyal to the end. So, with that foundation as a condition, God was able, throughout history, to separate people to God's side out from the Satanic world. Starting with an individual on God's side (the good side), God has gradually expanded the sphere of the good side by establishing a family on the good side, then a tribe, a people, a nation, and a world on the good side. Yet, Satan, who was working in opposition to God's providence, has preceded God's side by starting with an individual on Satan's side (the evil side), and expanding the sphere of evil by establishing a family, a tribe, a people, a nation, and a world on the evil side. By so doing, Satan has been obstructing God's providence.

Usually, the good side conveyed God's Word to the evil side, but the evil side refused to accept that Word, and instead waged an attack with armed forces. Thus, struggles were carried out as the good side responded to those attacks. Therefore, struggles on different levels have taken place throughout history between an individual on the good side and an individual on the evil side, between a family on the good side and a family on the evil side, between a tribe on the good side and a tribe on the evil side, between a people on the good side and a people on the evil side, between a nation on the good side and a nation on the evil side, and finally, between the world on the good side and the world on the evil side. Thus, history has become a history of struggles between good and evil. In the process of the history of restoration, however, the good side and the evil side are not good and evil in the absolute sense. The side relatively closer to God's providence was separated to the good side, and the side relatively farther from God's providence was separated to the evil side.

After World War II, the world became separated into two large blocs, namely, the bloc on the side of good and the bloc on the side of evil.

Those were the free world and the Communist world. More precisely, they were the group of countries that respected religion (especially Christianity) and the group of countries that denied religion.

The purpose for which God separated the world into the good side and the evil side was to restore both sides by having the evil side be subjugated by the good side. In the end, the entire world will be restored to God when the good side wins complete victory in the struggle between the two blocs. The unification of the free world and the Communist world will be accomplished, ultimately, when the Messiah is received. Since good and evil came into being because of the faithlessness of Adam, unification can be accomplished through the Messiah, who comes in the position of Adam.

3. The Law of the Restoration of the Number Four

God's purpose of creation was to realize His love through the family four-position base. That is to say, if Adam and Eve had grown according to God's Word and had perfected themselves, they would have become husband and wife centering on God, and would have given birth to children. Then, the family four-position base, consisting of God, Adam (Husband), Eve (Wife), and their children, would have been formed, and God's love would have been actualized there. Due to the fall of Adam and Eve, however, such a family four-position base centered on God could not be formed; instead, a family four-position base centered on Satan was formed, and the entire world was put under the dominion of Satan. After that, it became the central purpose of history to restore the family four-position base centered on God.

In order to restore the four-position base, God first conducted a symbolic, conditional providence, the goal of which was to establish a period with a duration signified by the number four. This is called the Law of the Restoration of the Number Four. The restoration of the number four was a condition of indemnity to restore the family four-position base numerologically. The period of the number four is realized through periods of forty days, forty years, four hundred years, and so on, during which confusion is brought about by Satan and the people on God's side undergoes hardships. Examples are Noah's forty-day flood, Moses' forty years in the
wilderness, four hundred years of persecution of Christians under the Roman Empire, and so on. When such periods of indemnity were over, confusion was brought under control, in the sense that the four-position base was restored conditionally, and God's providence was able to proceed to a new stage.

The Law of the Restoration of the Number Four applied not only to the history of the Israelites, but also to the history of other peoples and countries.

Arnold Toynbee noted that there were many cases in history where unification was accomplished after a period of four centuries of confusion (period of turmoil). We can cite many examples: the four centuries in the Hellenic World from the Peloponnesian War to the unification by the Roman Empire (431-31 BC); about four centuries (634-221 BC) from the period of the “Contending States” to the unification by the Ch'in and Han Empires in Chinese history; and about four centuries (1185-1597) of feudalistic anarchy from the Kamakura-Ashikaga period to the unification of all of Japan by Toyotomi Hideyoshi and the establishment of the Tokugawa Shogunate in Japanese history. Toynbee did not clarify, however, the reason why such periods of four centuries appeared in history. A similar case is the forty-year rule of Korea by the Japanese, starting with the Eul-sa Treaty of Protection in 1905 and ending with the liberation of Korea in 1945.

4. The Law of Conditioning Providence

The Law of Conditioning Providence refers to the fact that, in certain cases, if a central person fulfills, or fails to fulfill, the human portion of responsibility in accordance with God's Will in one providential event, that will condition a specific providential event of a later period.

This means that a providential event not only has an important significance in itself, but also may determine and condition providential events that will occur later.

For example, we know of the case in which Moses struck the rock twice in the wilderness (Deuteronomy, Ch. 20). Moses' act had, in itself, an actual necessity due to circumstances of that time, namely, to enable the thirsty Israelites in the wilderness to drink water. At the same time, however, it also had the significance of symbolizing and conditioning God's providence at Jesus' coming, at a later date.

About this matter, Divine Principle tells us the following: The rock symbolized Adam. Specifically, the rock as not bringing forth water, prior to being struck by Moses, symbolized the first Adam; in contrast, the rock as bringing forth water, after being struck once by Moses, symbolized Jesus, the Second Adam. Since water symbolizes life, the first Adam, who was in the state of spiritual death due to the human fall, could be symbolized as a rock that does not bring forth water; and Jesus, the second Adam, who would come in order to give life to dead people, could be symbolized as a rock that brings forth water. Yet, Moses, impelled by anger at the faithlessness of the Israelites, struck the rock twice; and in so doing, lie struck the rock bringing forth water, which symbolized Jesus. Through that act, the condition was established whereby, if later, when Jesus came, the Israelites were to fall into disbelief, Satan would be able to strike Jesus, who was the reality symbolized by the rock. Thus, the double striking of the rock by Moses became, in fact, the remote cause for Jesus' crucifixion due to the disbelief of the Israelites. This is one example from history as recorded in the Old Testament. The Law of Conditioning Providence was at work not only in this incident, but also in other historical events that were significant in God's providence. This means that providential events did not just happen at that time, for no particular reason, but rather, they were conditioned, to a certain degree, by various factors prior to them, and how a particular event developed, in turn, has influenced later historical events.

5. The Law of the False Preceding the True

This is a law under which the false appears before the true one appears. Satan dominated the
world, which had been created by God, by inducing the first human ancestors to fall away from God. Therefore, when Satan tried to create a non-principled world of a pseudo-principle type, in advance of, and imitating God's providence, God could not but allow it. So, God has had to carry forward His providence to build the principled world by following the footsteps of Satan. The non-principled world created by Satan is false; thus, even though it may prosper, its prosperity is only temporary. As God's providence progresses, Satan's non-principled world cannot but eventually collapse.

The ultimate goal of the Providence of Restoration is to actualize, on earth, a world in which the ideal of creation centered on God is realized, that is, one state in which the entire world is united. That is the kingdom of God, or the Kingdom of Heaven on earth, where God is the supreme sovereign. That world was supposed to be realized only through the coming of the Messiah. Satan, however, knew God's plan, and he stole the contents of the providence in advance, established Messianic persons on the Satanic side before the coming (and before the second coming) of the Messiah, and attempted to create an ideal state on the Satanic side. That is why a false Messiah and a false unified world appeared first.

A good example of this is the appearance of the Roman Empire prior to the coming of Jesus. Julius Caesar appeared in the Roman Empire, conquered all of Gaul, incorporated it into the Roman Empire, and accomplished the unification of the Roman Empire (45 BC). After he was assassinated, Augustus (Octavian) brought the civil war under control (31 BC), and unified the entire Mediterranean area, building what was virtually a world empire. The peaceful and happy period of the Roman Empire was called the Pax Romana and lasted for about two centuries. Julius Caesar and Augustus were messianic figures on the Satanic side. They created a false unified world of peace and happiness in advance of the great unified world of everlasting love, peace, and happiness that was to be built through the coming of the true Messiah (Jesus). As it turned out, Jesus was crucified with his mission uncompleted, and therefore the true unified world, or true ideal world, did not appear at that time.

At the time of the Second Coming as well, a false Lord of the Second Advent (a false Messiah) and a false ideal world appear in advance of the providence of the Second Coming. That false Messiah was Stalin, and the false ideal world was the Communist World. Stalin, in fact, was revered as "the sun of humankind," like a Messiah, and aimed to unify the world through Communism. Stalin died in 1953, but from a providential viewpoint, that was the time when the official course of the providence of the Second Coming was to start. The subsequent division of international Communism was a foreshadowing of the collapse of the false unified world and the start of the true unified world.

6. The Law of the Horizontal Reappearance of the Vertical

According to the Law of the Horizontal Reappearance of the Vertical, the vertical reappears as horizontal at the time of the consummation of the history of restoration. "Vertical" refers to the passage of time, and "horizontal" refers to spatial expansion.

In other words, the vertical refers to history, and the horizontal refers to the present-time world. Accordingly, the horizontal reappearance of the vertical means that God conducts His providence in a way that all the providential events and persons of history reappear symbolically, on the worldwide level, at the consummation of history. In this manner, God has sought to resolve, at one time, all the various problems (events) that ended unresolved due to failures of providential figures at various times in history up to that particular time, and to complete the history of the providence of restoration.

For example, in the two-thousand-year period of the providence of restoration from Adam to Abraham, the vertical indemnity conditions that had been invaded by Satan were restored through indemnity by the three generations of Abraham, Isaac, and Jacob. At the time of Jesus, the providential events that had ended in failure due to the invasion of Satan during the four thousand years from Adam to Jesus were made to reappear by God horizontally so that they
might be restored through indemnity at one time. Accordingly, at the time of the providence of
the Second Coming, all the events invaded by Satan in the six-thousand-year history from Adam
must reappear horizontally and be restored through indemnity, centering on the Lord of the
Second Coming.

Rarely in history was a providential event completely resolved before the next providence began.
History passed with almost all of the providential events unresolved, having been concluded
only conditionally. As long as these historical events remain unresolved, there can be no true
peace on earth. The problems of today's society can be resolved completely by resolving all
those historical events.

For example, there are conflicts between Israel and the Arab nations today. This is the
reappearance of the struggles between the Israelites and their surrounding peoples in the Old
Testament days. Accordingly, it is difficult to resolve the present-day conflict between Israel and
the Arabs merely as a political problem. When it comes to the consummation of history in the
last days, various unexpected events happen one after another, and the world is thrown into
confusion. This is so because the various unresolved problems from past history reappear in the
present period through the work of the Law of the Horizontal Reappearance of the Vertical. Such
confusion and conflicts will come to be fundamentally resolved only through receiving the Lord
of the Second Coming and reconciling, through God's love, people in conflicting relationships.

The reason why God causes the events of history to reappear in the Last Days, whereby they
become fundamentally resolved, is that God wishes to achieve two purposes: first, to recondition
the six thousand year history as though it had been developing all along without the fall, thus
sweeping away the memories of the numerous miserable events in history once and for all; and
second, to subjugate Satan completely by eliminating all conditions for accusation by Satan.

7. The Law of Synchronous Providence

The Law of Synchronous Providence is a law under which a providence conducted in a certain
period in the past is repeated at a later period. Such two providential periods, which are in the
relationship of time-identity, display similar aspects in terms of central figures, main events,
numerological time periods, etc. This is because, in case a certain providential central figure did
not fulfill his or her portion of responsibility, the providential period centered on that particular
person would come to an end, and after a certain period of time, another person would be
established to restore through indemnity the historical course of the previous period. In such
cases, since conditions of indemnity are gradually compounded together with the prolongation
of the providence of restoration, the previous period would not be repeated precisely as before,
but rather would be repeated on a higher dimension. Consequently, history has come to develop
in a spiral.

Then, how did the Law of Synchronous Providence work in history? In the providence of
restoration centered on the family level, during the two-thousand-year period from Adam to
Abraham (the Providential Age for the Foundation of Restoration), the Messiah was unable to
come due to the non-completion of the providence. As a result, the two-thousand-year period
of the providence of restoration centered oil the Israelites from Abraham to Jesus (tile
Providential Age of Restoration) appeared as the synchronous providence. Since the two-
thousand-year period from Abraham to Jesus for the providence of restoration centered on the
Israelites also ended in non-completion due to tile crucifixion of Jesus, the two-thousand-year
period of the providence of restoration (Providential Age of the Prolongation of Restoration)
centered on Christianity from Jesus until today appeared as its synchronous providence.
Arranging the characteristics of synchronism of the two periods of the two thousand years from
Abraham to Jesus and the two thousand years from Jesus until today, we have a diagram as in
Fig. 8-1: The Providential Synchronism of the Period of the Providence of Restoration and the Period of Prolongation of the Providence of Restoration.

Synchronism in history was discovered by Oswald Spengler. He said that all cultures develop according to the same formula, and therefore, similar events appear in any two cultures of the world. He described these corresponding events as “synchronous.” Arnold Toynbee discovered synchronism in history at about the same time as Spengler. While lecturing on Thucydides, Toynbee explained how he had realized that the history of ancient Greece and modern Western history are synchronous: The year 1914 caught me at the University of Oxford, teaching the history of classical Greece. In August 1914, it flashed in my mind that the fifth-century BC historian Thucydides had already had the experience that was now overtaking me. He, like me, had been overtaken by a fratricidal great war between the states into which his world had been divided politically. Thucydides had foreseen that his generation’s great war would be epoch making for his world, and the sequel had proved him right. I now saw that classical Greek history and modern Western history were, in terms of experience, contemporary with each other. Their courses ran parallel. They could be studied comparatively. 13 (italics added) Toynbee dealt with ancient Greek history and modern Western history as synchronous. In the Unification view of history, ancient Greek history was the period of the preparation for the coming of the Messiah, and modern Western history is the period of the preparation for the Second Coming of the Messiah. These two periods have synchronism, and the essential significance of their synchronism is that each is a preparation period for receiving the Messiah.

IV. Changes In History

The laws of creation and the laws of restoration discussed above were all at work in history, but the most important ones are the Law of Give-and-Receive, the Law of Repulsion, the Law of Indemnity, and the Law of Separation. Among them, the Law of Give-and-Receive becomes the "Law of Development" in changes in history, and the other three together become the "Law of Turning." (The Law of Turning is also called the "Law of the Struggle between Good and Evil.")

It has already been explained that history has been developing through give-and-receive action; that is, development in the political, economic, cultural, and all other fields takes place through harmonious give-and-receive action between various pairs of subject and object, such as spirit and matter, people and the environment (society and nature), government and people, organization and organization, individual and individual, people and machinery, and so on.

Development refers to growth, progress, improvement, and the appearance of a new quality-all
of which are irreversible types of forward motion. These phenomena appear when the correlative elements of subject and object engage in give-and-receive action centering on a common purpose. On the other hand, struggle occurs between a subject and a subject that have different purposes and different interests. When struggle takes place, development or progress will be either suspended or reversed. Accordingly, any kind of development or progress appearing in history took place, without exception, through give-and-receive action.

Subject and subject oppose and struggle with each other according to the Law of Repulsion. In human history the repulsion between one subject and another refers to the conflict between one leader and another. One example is the struggle between the leaders of the bourgeoisie and the royalist aristocrats centered around Louis XVI, namely, the struggle between new leaders and old leaders at the time of the French Revolution.

The two parties were separated according to the Law of Separation, with one party on the relatively good side (the position that was relatively closer to God's providence) and the other party on the relatively evil side (the position that was obstructed God's providence). The subjects formed their good and evil camps, respectively, by attracting people, who were in the object position, to their respective sides (separating the people into two parts), and fought with each other. The question of which leader is good and which is evil is a matter to be decided on the basis of the extent to which a leader is in accordance with God's providence. In many cases, however, the leaders in an existing society were carrying out tyrannical rule, leaning toward self centered desire, and so God would often establish new leaders on the good side and work a providence through them.

In the struggle between good and evil, if the good side wins, history turns to a better direction. Subsequently, when history reaches yet another new stage, another leader, who is even better, will appear. Then the old leader will come to stand in a relatively evil position, and a new struggle between good and evil will start.

Again, if the good side wins, history will turn once more to an even better direction. Finally, through this process, history will reach the stage of perfect goodness, that is, the stage of the ideal of creation. Only then will the struggle between good and evil come to an end. Accordingly, struggle does not bring development, but it does change the direction of history.

In the struggle between a good subject and evil subject, when the evil side was stronger, God would attempt to bring the evil side to surrender by using the Law of Indemnity. To explain, God would guide the leaders on the good side to sacrifice and walk the path of persecution. With that as a condition, He would influence the people on the evil side to come to a natural surrender to Him, would isolate the leader of the evil side, and would finally lead the good side to victory. It has been through this Law of Indemnity that religions have been propagated throughout the world until today, even through persecution.

In the struggle between good and evil, when the good side does not fully accomplish its responsibility and the evil side wins a victory, then naturally history does not turn to a better direction but is prolonged in its existing direction, remaining as it is. After a specified length of time, God again establishes a good leader and works to win victory over the evil side. This is the way God has been guiding history toward a better direction.

Therefore, human history, has not been the history of class struggle, but rather the history of the struggle between good and evil.

In this way, history develops through the give-and-receive action between the subject and object, and when it comes to a certain point of time, its direction is turned through the struggle between good and evil, and after the turn, history once again develops through the give-and-receive action between the subject and object.

History has undergone changes by repeating this process. The process of historical changes can
From what was said above, we see that history has undergone changes in two directions, namely, the direction of development (progress), and the direction of restoration (turning). Development here refers to the development of science, economy, and culture; and restoration refers to the recovery of the lost ideal world originally intended—a world of love and peace. The reason why these two directions have occurred in history is that human history is the history of re-creation and at the same time the history of restoration. The future world will be a world of highly developed science and technology, and at the same time a highly ethical society. The world of science and technology is attained through development, while ethical society is attained through restoration. Restoration is achieved through the struggle between good and evil, but this does not necessarily refer to military conflict involving armed forces. If the evil side obediently surrenders to the good side, then it is possible for peaceful social change to be accomplished. In this way, history has been changing, following the two directions of development and restoration. Development will continue forever, whereas restoration will come to an end when the original ideal world is restored, after which the ideal world will come to continue forever.

V. Traditional Views of History

Next I will present an overview of the representative traditional view of history, discuss various weak points in each of them, and attempt to clarify the historical significance of the Unification
A. The Cyclical View of History (Fatalist View of History)

The ancient Greeks considered that just as the four seasons of spring, summer, autumn, and winter repeat themselves year after year, so does history follow a cyclical course. For them, history was just a repetition of destined events, which could not be affected by human power, so that history had no meaning or goal.

This view of history is called “cyclical view of history,” or fatalist view of history. Representative historians of this view were Herodotus (ca. 484-425 BC), who is called the father of history and wrote History, and Thucydides (ca. 460-400 BC), who wrote History of the Peloponnesian War. Herodotus depicted the Persian war in the epic manner, whereas Thucydides depicted the Peloponnesian War from beginning to end in a manner that was faithful to the historical facts. What these two men had in common, though, was the idea that history repeats itself. The cyclical view of history does not admit that the development of history depends on human effort, because it accepts the development of circumstances as necessary. Also, it cannot offer a future image of the world, because it sees no goal in history.

B. The Providential View of History

In contrast to the Greek view of history, which asserts that history has no beginning or end or goal but only repeats itself in circular motion, Christianity presented a fundamentally different view of history, which asserted that history has a beginning and advances in a straight line toward a definite goal.

That is to say, its assertions were that history started with the creation and the human fall, that it is a salvation history leading to the Last judgment, and that what drives history is God's providence. Such a view of history is called “providential view of history,” or “Christian view of history.” It was St. Augustine (354-430) who systematized the Christian view of history. Augustine depicted history as a history of struggle between the City of God (Civitas Dei), where God-loving people live, and the City of the World (Civitas Ierrena), where the people who have yielded to the temptation of Satan live, and asserted that the City of God would finally win victory in the end and would establish eternal peace. This course of history occurred according to a plan predestined by God, according to this view.

Human history, from the fall to consummation, is divided into six periods:
1. from Adam to Noah's flood,
2. from Noah to Abraham,
3. from Abraham to David,
4. from David to the Babylonian captivity,
5. from the Babylonian captivity to the birth of Christ, and
6. from the first coming to the second coming of Christ.

How long the sixth period would last was left unstated.

Through this Christian view of history, history became meaningful in the sense that it pursues a certain goal; still, the human being was no more than an instrument moved by God. The content of this view is so mysterious that it is regarded as unacceptable as a social science today.

C. The Spiritual View of History (Progressive View of History)

During the Renaissance Age, the theological views of history gradually faded away, and in the Enlightenment Age of the eighteenth century, a new view of history came to appear. According to that new view of history, it was the human being, rather than God's providence, that drove history. The view considered that history was progressing in a straight line and necessarily according to the progress of the human spirit. This view of history is called “spiritual view of
Giambattista Vico (1668-1744) recognized God's providence in history, but he considered that the secular world was formed by human beings, and asserted that history should not be explained by God's will alone.

In his understanding of history, God was pushed to the background, and human beings were put to the fore.

Voltaire (1694-1778) excluded God's power working upon history. He asserted that it was not God, but rather the people with higher education, who had mastered science, namely, enlightened people, that drove history.

Marquis de Condorcet (1743-94) asserted that, if human reason were awakened, history would progress with harmony between science and ethics.

Immanuel Kant (1724-1804) said that the purpose of history is to develop all human capacities in an international society consisting of a league of nations and advocated "universal history from a cosmopolitan point of view." The romanticist philosopher I. G. Herder (1744-1803) asserted that the development of human nature is the goal of history.

Hegel (1770-1831) grasped history as the "self-realization of the spirit," or the "self-realization of the Idea." It was his view that reason rules the world, and that world history progresses rationally. This reason that rules the world was called "tile world spirit." He thought that reason manipulates human beings, and called this "the trick of reason." Hegel's view of history is called "spiritual view of history," or "idealistic view of history." Hegel thought that a rational state, where the Idea of freedom would be realized, was to come into being in Prussia; in reality, however, that did not take place, and social problems such as exploitation and human alienation became more serious. Thus, as a revolt against Hegel's philosophy of history, historical materialism appeared.

D. Historical Materialism

In contrast to Hegel, who advocated a spiritual view of history and asserted that it is Idea that drives history, Marx asserted that it is material forces that drive history, and presented "the materialist conception of history," namely, "historical materialism" (also called "revolutionary view of history").

According to the materialist conception of history, what drives history is the development of the productive forces, rather than the development of the spirit. Corresponding to the development of productive forces, certain relations of production are established. While the productive forces developed steadily, the relations of production, once established, became fixed and eventually turned into fetters against the development of the productive forces. Therefore, class struggle took place between the class that sought to maintain the old relations of production (ruling class) and the class that was the bearer of the productive forces and sought new relations of production (ruled class). Accordingly, history has been a history of class struggle. In capitalist society, this class struggle reaches its peak and revolution occurs. The proletariat, which is the ruled class, overthrows the bourgeoisie, which is the ruling class. As a result, Communist society, which is the "kingdom of freedom" without classes, is realized.

It is obvious by now that the materialist conception of history, also, is erroneous. When one examines the laws of the materialist conception of history, all of them are found to be merely dogmatic assertions. For example, the development of productive forces is regarded as material development, but no materialistic dialectical explanation is given concerning how the productive forces develop. Also, the Communist societies that have come into being through revolution, like the Soviet Union, are not the kingdom of freedom, but on the contrary are dictatorial suites that trample down human nature, and also the societies in which productivity is extremely stagnant. These facts prove the errors of the materialist conception of history more eloquently than
E. The Philosophy-of-Life View of History

W. Dilthey (1833-1911) and G. Simmel (1858-1918) asserted that history grows with the growth of life.

According to Dilthey, life is a human experience, and the experience is always expressed and manifests in the external world. The manifestation of experience is the world of history and culture. Therefore, the cultural system, including religion, philosophy, art, science, politics, and law, is the objectifications of life.

Simmel asserted similarly that history is the expression of life. Life is a stream that continues infinitely.

And life's "stream of becoming" makes history. According to the philosophy-of-life view of history, the pain and unhappiness of humankind, as recorded in history, are regarded as inevitable phenomena that accompany the growth of life. Accordingly, the question of how people could be liberated from pain and unhappiness remained unsolved in philosophy of life.

F. The Cultural View of History

In Europe before World War 1, trust in the progress and development of history was not shaken. In addition, it was believed that history was developing centering around Europe. It was Oswald Spengler (1880-1936) who crushed this linear, Eurocentric image of history.

Spengler advocated a cultural view of history, asserting that the foundation of history is culture. He regarded culture as an organism, and considered that, a culture is born, grows, and dies, and therefore its death is inevitable. In Western civilization, lie found symptoms of impending decline, which correspond to the decline of Greece and Rome, and predicted the decline of the West. He advocated that, knowing in advance of the decline of the West, one should live by accepting the inevitable destiny without falling into pessimism. There was a strong tie with Nietzsche on this point. Spengler's view of history was deterministic.

Under a strong influence of Spengler, Arnold, Toynbee (1889-1975) established his unique cultural view of history. According to Toynbee, the essential entity that constitutes world history is not a region, an ethnic people, or a nation, but a civilization. He said that each civilization passes through the stages of genesis, growth, breakdown, disintegration, and dissolution.

The cause of the genesis of a civilization is found in the human response to challenges from the natural environment or the social environment. Creative minorities foster new civilization while guiding the mass of people, but when the creative minorities eventually lose creativity, the civilization breaks down. The creative minorities turn into ruling minorities, and the “internal proletariat” within the civilization and the “external proletariat” surrounding it are born and separate themselves from the ruling minorities. Society falls into confusion, but eventually a “universal state” is established by the strongest among the ruling minorities, bringing an end to the period of turmoil. Under the oppressive rule of the world state, the internal proletariat nurtures a “higher religion” and the external proletariat forms “the barbarian war-bands.” Thus, the universal state, the higher religion and the war-bands constitute the three fractions. Eventually the higher religion becomes a “universal church” by converting the ruling classes, but the universal state soon collapses, and together with it, the civilization meets its death.

Thus, after the first civilization has disappeared, the external proletariat invades and becomes converted to the higher religion, giving birth to a civilization of the new generation. The relationship of such old and new civilizations is called “apparentation-and-affiliation.” The fully grown civilizations in world history were twenty-one civilizations. All of the present civilizations are in the third generation, and are separated into the four lineages of Christian civilization (the West, Greek orthodoxy), Islamic civilization, Hindu civilization, and the Far East civilization. This
succession of civilization through three generations, as advocated by Toynbee, correspond to the providential synchronism in three generations in the Unification View of History (the Providential Age for the Foundation of Restoration, the Providential Age of Restoration, and the Providential Age of the Prolongation of Restoration).

It is characteristic of Toynbee's view of history that it excludes determinism and asserts non-determinism and the theory of free will. In other words, how human beings respond to challenges depends on their free will. Therefore, the way in which history proceeds is never predetermined, but people can choose their future.

Toynbee clearly envisions the City of God (Civitas Dei) as the future image of human history. Yet, from his non-deterministic position, he said that the choice of the Kingdom of God, or the kingdom of night for the future depends on people's free will. He said as follows: Under the law of love, which is the law of God's own being, God's self-sacrifice challenges Man by setting before him the ideal of spiritual perfection; and Man has perfect freedom to accept or reject this. The law of love leaves Man as free to be a sinner as to be a saint; it leaves him free to choose whether his personal and his social life shall be a progress towards the Kingdom of God or the kingdom of night. 17 Another characteristic of Toynbee's view of history is his introduction of God, which modern society appears to have forgotten, into his view of history. He says, What do we mean by History? And the writer ... would reply that lie meant by History a vision -- dim and partial, yet (he believed) true to reality as far as it went-of God revealing Himself in action to souls that were sincerely seeking Him. 18

G. Traditional Views of History Seen From The Unification View of History

Having presented outlines of traditional views of history, I will now compare them with the Unification view of history, and will attempt to show that the Unification view of history unities the traditional views of history.

First, there is the question whether history should be seen as circular movement or linear movement. The Greek cyclical view of history and Spengler's cultural view of history grasped history as circular movement, whereas the Christian view, the progressive view, and the materialist view regard history as linear movement. The philosophy-of-life view held that history develops along with the growth of a stream of life. That view could be seen as a modification of the progressive view.

If history is grasped as linear movement, we can have hope in the development of history, but we are left without a good understanding of the breakdowns and revivals in human history. On the other hand, when we regard history as a circular movement, nations and cultures become destined to perish, and we are left without any hope.

The Unification view of history grasps history from the two aspects of re-creation and restoration and understands its development as a movement that has the two aspects, namely, linear forward movement and circular movement, or therefore, as a spiral movement. That is, it views history as a spiral movement that has both the forward-moving nature of developing toward a goal (realization of the original ideal world of creation) and the circular movement nature of restoring the lost original ideal world through the law of indemnity by establishing providential figures.

Second, there is the question of determinism and non-determinism. Such views of history as the Greek fatalist view, which holds that history moves inevitably according to a given destiny, and Spengler's cultural view, were deterministic. The providential view, which holds that history proceeds according to God's providence, can also be regarded as deterministic. Hegel's view, which holds that reason, or the world spirit, drives history, and the materialist view, which holds that history inevitably reaches the Communist society according to the development of productive forces, also are deterministic. All of these views assert that some super-human power drives history. Under such types of determinism, the human being is no more than a being...
dragged along by history, and it is impossible to change history through efforts based on people's free will.

On the other hand, Toynbee advocated non-determinism from his position of the theory of free will. That is, he asserted that the way in which history proceeds is chosen by people's free will. In Toynbee's non-deterministic position, however, the future image of history remains ambiguous, and therefore we are left without any real hope for the future. In contrast, the Unification view of history takes the position that the goal of history is determined, but that the process of history is non-deterministic because the accomplishment of providential events requires the fulfillment of the human portion of responsibility in addition to God's portion of responsibility. In other words, the Unification view of history has both aspects of determinism and non-determinism; this is called "theory of responsibility." When we compare the traditional views of history with the Unification view of history in this way, we find that the traditional views have each emphasized a portion of the Unification view, and that the Unification view is a comprehensive, unifying view of history. Also, Toynbee's view of history is similar in many ways to the Unification View of History. From a providential viewpoint, Toynbee's view of history can be regarded as having the preparation for the appearance of the Unification view of history. That is to say, Toynbee's view had the mission of linking traditional views of history with the Unification view of history.

VI. A Comparative Analysis of Histories

The Providential View of History, the Materialist Conception of History, and the Unification View of History

In this section, the providential view and the materialist view, which are representatives of the traditional views of history, together with the Unification view will be compared from various perspectives (see Fig. 8-3). This will help us deepen our understanding of the characteristics of each of these views of history.

1. The Beginning of History

The providential view of history sees history as having started with the Creation and fall of humankind.

Accordingly, human history started as sinful history. In contrast, the materialist view of history holds that human history started when human beings separated from the animal kingdom, and that the first society was a primitive community. The Unification view of history, like the providential view of history, holds that history started with the Creation and fall of humankind, and that human history started as sinful history.

2. The Characteristics of History

The providential view regards history as history of salvation by God. The materialist view regards history as history of class struggle. In contrast, the Unification view grasps history from the two aspects of re-creation and restoration.

3. The Driving Force for the Development of History

According to the providential view, history is moved by God's providence. According to the materialist view, the development of the productive forces, which are material forces, is the driving force of history. In contrast, the Unification view of history holds that it was both God's providence and the human portion of responsibility that has moved history. According to the providential view, God moves history, and therefore it follows that every tragic event in history was allowed by God. From the standpoint of the Unification view of history, however, things did not turn out in accordance with God's Will because human beings did not fulfill their portion
of responsibility.
Thus, humankind is responsible for the tragic events in history.

4. The Laws of Change in History

The providential view merely asserts that the kingdom of God, of those who believe in God, and the kingdom of the world, of those who obey Satan, fight with each other, but in the end the Kingdom of God wins. It offers no laws of history. On the other hand, the materialist view of history applies materialistic dialectic to history and presents its laws of history, such as, “Human beings in their social life enter into certain relations of production, which are independent of their will;” “The relations of production correspond to a given stage in the development of the productive forces,” “The relations of production are the basis, and the forms of consciousness are the superstructure,” “People's social existence determines their consciousness,” “When the relations of production become fetters on the development of productive forces, revolution takes place,” and so on. In contrast, the Unification view of history presents the Laws of Creation and the Laws of Restoration as the laws that have been at work in history.

5. The Struggle to Take Place at the Consummation of History

The providential view holds that the final struggle will take place between the "Kingdom of God" and the "Kingdom of the World." The Bible says that an angel (Michael), who serves God, and Satan will fight in Heaven.

The materialist conception holds that a fierce struggle between the bourgeoisie and the proletariat takes place in capitalist society, which is the last stage of class society. The Unification view holds that history is the struggle of good and evil, and that the struggle between good and evil at the consummation of history is the struggle between the democratic world and the Communist world, which will take place on a worldwide scale. The Communist world stands on the satanic side (the side of evil) because it denies God. Phenomena of the Last Days The providential view holds that extraordinary natural phenomena will take place in the last days, that is, at the consummation of human history. About such phenomena, the Bible says, “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken” (Matthew 24:29). The materialist view holds that in capitalist society such phenomena as misery, oppression, slavery, degradation, and exploitation will increase and economic collapse and social confusion will arise. The Unification view of history holds that at the consummation of history the existing values will lose their persuasiveness and will collapse, and that great social confusion will take place.

7. Events at the Consummation of History

The providential view of history holds that the Last Judgment will take place in the last days. According to the Bible, the sheep will be placed at the right hand of Christ and the goats at the left, and those on the side of the sheep, namely, those who obeyed God, will be given blessings, whereas those on the side of the goats, namely, those who followed Satan, will be thrown into the eternal fire (Matthew, ch. 25). The materialist view of history asserts that the prehistory of humankind conies to an end as the proletariat, the ruled class, overthrows the bourgeoisie, the ruling class, through violent revolution. The Unification view of history asserts that in the last days the good side and evil side will be separated on a worldwide scale, and that the good side will convey God's truth and love to the evil side and naturally subjugate the evil side.

8. The History That Comes to an End

The providential view asserts that sinful history will come to an end when the Kingdom of God wins victory over the Kingdom of the World. The materialist view asserts the history of class
struggle comes to an end when the proletariat overthrows the bourgeoisie. The Unification view of history asserts that sinful history and the history of the struggle between good and evil will come to an end when the good side brings about the natural subjugation of the evil side.

9. The Ideal World To Come

The providential view of history asserts that in the last days the millennium will come, in which Christ and die saints will reign over the earth. After the millennium, Satan will be liberated to lead the sinners, but the Last Judgment will take place and the eternal Kingdom of God will be realized. The materialist view asserts that after the revolution, Communist society, which is the classless kingdom of freedom, will be realized. The Unification view of history asserts that die original ideal world of creation, that is, the Kingdom of I leaven on earth, where all humankind will become one family, will be realized by receiving the Messiah, the parents of humankind.

When we compare the three views of history in this way, we find that the Christian view of history is indeed mysterious and can hardly have any persuasive power today. It asserts that God promotes His providence in history.

Since laws are not presented, however, it is not clear how He conducts His providence. It is also hard to understand that in the last days those people represented by the goats on the left side will receive eternal punishment. Further, the theory that Christ and the saints will reign over the earth for one thousand years and after that Satan will be liberated has no persuasive power.

The materialist view of history, compared with the Christian view of history, has more reality and therefore more persuasiveness. Consequently, it has captivated many young people until today. About half of the world had become Communist in its heyday. Nevertheless, Communist society has proved itself to be, not the kingdom of freedom nor an affluent society, but rather the opposite. Communism appeared as an accusation or a prosecution from Satan's side, because Christianity failed to fulfill its mission and fell into degeneration. Karl Marx with stated as follows: What explains the idealistic foundation of historical materialism is ... old Jewish messianism, prophetism, and the untiring Jewish persistence to absolute righteousness. The Communist Manifesto clearly has a feature of faith, the firm belief in “what one hopes for” in a reversed form of scientific prophesy. Thus, it is not at all accidental that the final hostility between the bourgeoisie and the proletariat corresponds to the faith in the ultimate conflict between Christ and the anti-Christ in the last period of history, and that the task of the proletariat resembles the world historic mission of the chosen people. The role of the oppressed class for global salvation corresponds to the religious dialectic of the crucifixion and resurrection, and the transformation of the kingdom of necessity into the kingdom of freedom corresponds to the transformation of an old aeon into a new aeon. The process of history as described in The Communist Manifesto, reflects the well-known Judeo-Christian pattern of interpreting history as the events of salvation through the providence toward a significant final goal. The historical materialism is die salvation
The Unification view of history came into being as an elaboration of the Christian view of history; yet it is presented as a view that overcomes the mysteriousness of the Christian view of history and overcomes the accusation by Communism against Christianity. The Christian view of history asserts that the people in the kingdom of the world who obeyed Satan will receive eternal punishment. The materialist view of history asserts that the proletariat will overthrow the bourgeoisie by violent means. Yet, the Unification view of history asserts that the good side will induce the evil side naturally to surrender and will restore the evil side to the good side, and eventually will save all humankind. In the true ideal world all humankind must be happy. Through the Unification view of history, that is guaranteed. The materialist view of history attacks the Christian view of history as mythological, and boasts, on the other hand, that it itself is a scientific view of history, with laws. Nevertheless, the laws presented by the materialist view of history have turned out to be nothing but arbitrary, pseudo laws, put forward for the purpose of rationalizing revolution. In contrast, the Unification view of history presents true laws, supported

<table>
<thead>
<tr>
<th></th>
<th>Providential View of History</th>
<th>Materialist Conception of History</th>
<th>Unification View of History</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Beginning of History</strong></td>
<td>Creation &amp; Fall of Humankind</td>
<td>Primitive Community</td>
<td>Creation &amp; Fall of Humankind</td>
</tr>
<tr>
<td><strong>Characteristics of History</strong></td>
<td>History of Salvation</td>
<td>History of class struggle</td>
<td>History of Recreation &amp; of Restoration (struggle of good &amp; evil)</td>
</tr>
<tr>
<td><strong>Driving Force</strong></td>
<td>God's Providence</td>
<td>Development of the productive forces</td>
<td>God's Providence/ Human Portion of Responsibility</td>
</tr>
<tr>
<td><strong>Laws of Change</strong></td>
<td>None</td>
<td>Materialistic dialectic</td>
<td>Laws of Creation/Laws of Restoration</td>
</tr>
<tr>
<td><strong>Struggle in the Last Days</strong></td>
<td>Struggle between Kingdom of God &amp; Kingdom of the World (between Angels &amp; Satan)</td>
<td>Struggle between bourgeoisie &amp; proletariat</td>
<td>Struggle between good &amp; evil</td>
</tr>
<tr>
<td><strong>Phenomena in the Last Days</strong></td>
<td>Fall of heavenly bodies, earthquake, etc.</td>
<td>Economic collapse, social disorder</td>
<td>Collapse of values, great social disorder</td>
</tr>
<tr>
<td><strong>Event In the Last Days</strong></td>
<td>Last Judgment (separation of right &amp; left)</td>
<td>Violent revolution</td>
<td>Dissemination of God's Truth &amp; Love (separation of good &amp; evil)</td>
</tr>
<tr>
<td><strong>History that Comes to an End</strong></td>
<td>Sinful history</td>
<td>History of class struggle</td>
<td>Sinful history (history of struggle between good &amp; evil)</td>
</tr>
<tr>
<td><strong>Ideal World to Come</strong></td>
<td>Millennium God's Kingdom</td>
<td>Communist society</td>
<td>Original ideal world (Kingdom of heaven on earth)</td>
</tr>
</tbody>
</table>
by historical facts.
CHAPTER 9: EPISTEMOLOGY

Epistemology is the theory of how the knowledge of an object can be gained and how correct knowledge can be obtained. Its goal is to bring to light the origin, method, and development of cognition.

The English word “epistemology” is a combination of the Greek words episteme, which means “knowledge”, and logia, which means “theory”. It is said to have been used for the first time by J. F. Ferrier (1808-1864).

The German word Erkenninstheorie is said to have been coined by K. L. Reinhold (1758-1823).

Epistemology already existed in ancient and medieval philosophies, but in the modern period epistemology emerged as a central theme philosophy, as part of the call for the restoration of human nature and humankind’s dominion over nature. And epistemology, along with ontology, came to form the two major branches of philosophy.

Epistemology is also related to the fundamental problem of ontology, namely, the conflict between idealism and materialism. Also, cognition, or knowledge, is closely related to practical activities. Therefore, unless we establish a correct view of epistemology, we cannot solve actual problems effectively. Thus, it follows that a new theory of epistemology—one that can solve die problems of traditional epistemological views—is needed. In order to respond to this call, I will try to present Unification Epistemology, based on Unification Thought.

I will begin with the outline of traditional epistemologies, pointing out their problems. Next, I will present Unification Epistemology, clarifying the following points:

(1) this epistemology is capable of solving the problems that remain unresolved in traditional epistemologies; and

(2) this epistemology is, literally, the Unification Epistemology, in the sense that it can unify the core of all epistemologies.

1. Traditional Epistemologies

Epistemological studies have been carried out since ancient times. It was only in the modern period, however, that epistemology became a central theme of philosophy. The philosopher who explained epistemology systematically for the first time was John Locke, whose Essay concerning Human Understanding became known as an epoch-making work.

The most important questions with regard to the cognition of an object have been those of the origin, the object, and the method of cognition. In terms of the origin of cognition, two opposing schools of thought have arisen, namely, empiricism, which asserted that cognition could be obtained through sensation, and rationalism, which asserted that cognition could be obtained through innate ideas. With regard to the object of cognition, two views have come into opposition, namely, realism, which asserted that the object of cognition existed objectively, and subjective idealism, which asserted that the object of cognition was merely the ideas or representations of the subject. Concerning the method of cognition, such methods as the transcendental method and dialectical method have been proposed.

In the conflict between empiricism and rationalism, empiricism, finally fell into skepticism, and rationalism lapsed into dogmatism. Kant took the position of synthesizing these two opposing positions through his critical method, or transcendental method. 1 This is his theory of “a priori synthetical judgment,” which says that the object is synthesized by the subject.

Later, plagiarizing Hegel's dialectic materialistically, Marx presented the materialist dialectic. The epistemology based on the materialist-dialectic is none other than Marxist epistemology, or dialectical epistemology. This is copy theory, or rejection theory, which asserts that the content...
and form of cognition are actually reflections of things in the external world.

A. The Origin of Cognition

Empiricism says that all knowledge is obtained from experience, while rationalism says that true cognition can be gained through the workings of reason alone, independently from experience. During the 17th and 18th centuries, empiricism was advocated in Great Britain, and rationalism was advocated in continental Europe.

1. Empiricism

a) Bacon Francis Bacon (1561-1626) established the foundation for empiricism. He considered traditional learning to be merely a series of useless words, empty in content, and that correct cognition is obtained through observation of nature and experimentation. According to him, in order to obtain cognition, one must first renounce one's pre-conceived prejudices. As prejudices, he listed four Idols (idola).

The first is the Idol of the Tribe. This refers to the prejudice into which people in general are likely to fall, namely, the prejudice whereby the real nature of things are reflected distortedly, because the human intellect is like an uneven mirror. An example is the inclination to view nature as personalized.

The second is the Idol of the Cave. This prejudice arises due to an individual's unique nature, habits, or narrow preconceptions as if one were looking at the world from inside a cave.

The third is the Idol of the Market. This refers to the kind of prejudice that derives from one's intellect becoming influenced by words. For example, words may be created for the things that do not exist, which could lead to empty arguments.

And the fourth is the Idol of the Theater. This refers to the kind of prejudice that arise from blindly accepting the theories of various philosophers. Even though their theories are nothing but plays enacted on the stage, we are easily blinded by their prestige and accept them.

Bacon said that we should first remove these four Idols, and then observe nature to find the essence within each individual phenomenon. For that end, he proposed the inductive method.

b) Locke John Locke (1632-1704) systematized empiricism, and in his major work, "An Essay Concerning Human Understanding," he developed his views. Locke denied what Descartes called "innate ideas," and considered the human mind to be like a blank sheet of blank paper (tabula rasa), and that all ideas come from experience. Experience here consists of external experience and internal experience, namely, "sensation" and "reflection." The human mind can be compared to a dark room, and what corresponds to the windows through which light enters are sensation and reflection. Sensation refers to one's ability to perceive external objects through sense organs; reflection (or internal sense) refers to the perception of the operations of our mind such as willing, reasoning, and thinking.

Next, ideas consist of "simple ideas" and "complex ideas." Simple ideas are those obtained individually and separately by sensation and reflection. When simple ideas have become higher ideas through combination, comparison and abstraction by the operations of the understanding, they are complex ideas.

Furthermore, according to Locke, simple ideas include those of the qualities which have objective validity, namely, solidity, extension, figure, motion, rest, number, and the like; in addition, simple idea include the qualities which have only subjective validity, namely, color, smell, taste, sound, and the like. The former qualities are called "primary qualities," and the latter are called "secondary qualities." Locke mentioned three kinds of complex ideas, namely, mode, substance and relation. "Mode" refers to the idea expressing the situation and quality of things, that is, the attributes of things, such as the mode of space, the mode of time, the mode of thinking, and the mode of power. "Substance" refers to the idea concerning the substratum that
carries the various qualities. And "relation" refers to the idea that comes into being by comparing two ideas, like the idea of cause and effect.

Locke regarded knowledge as "the perception of the connection and agreement, or disagreement and repugnancy of any of our Ideas." He also said, "Truth is the marking down in Words, the agreement or disagreement of Ideas as it is." He sought to answer the question concerning the origin of cognition by analyzing ideas.

Locke considered the existence of the spirit, which is recognized intuitively, and the existence of God, which is recognized through logical proof, both to be certain. Yet as for material things in the external world, he considered that there cannot be certainty regarding their existence, because, even though material things cannot be denied, they can be perceived only through sensation.

c) Berkeley George Berkeley (1685-1753) rejected Locke's distinction between primary qualities and secondary qualities, and described both primary and secondary qualities as subjective.

For example, we do not see distance as it is. The idea of distance is obtained in the following way: We see a certain object with our eyes. We approach it and touch it with our hands. When we repeat this process, certain visual sensation lead us to expect that they will be accompanied by certain tactile sensation. Thus arises the idea of distance. In other words, we do not look at distance as extension itself.

Berkeley also denied substance as the carrier of qualities, as Locke stated, and viewed things as mere collections of ideas. He asserted that "to be is to be perceived" (esse est perspi). Thus Berkeley denied the existence of the substance of material objects, but he had no doubt regarding the existence of spirit as the substance that perceives.

d) Hume David Hume (1711-1776) advanced empiricism to its ultimate state. He considered our knowledge to be based on impressions and ideas. “Impression” refers to a direct representation based on sensation and reflection, whereas “idea” refers to a representation that appears in the mind through memory or imagination, after the impression has disappeared. Impressions and ideas make up what he called “perceptions.” Hume enumerated resemblance, contiguity, and cause and effect as the three laws of association ideas. Here, the cognition of resemblance and contiguity is certain, and poses no problem, but there is a problem with cause and effect, he said.

With regard to cause and effect, Hume gave the following example: when one hears thunder after a lightning, one usually think! that lightning is the cause and thunder is the effect. Hume, however, claimed that there is no reason to connect the two as cause and effect, for they are merely impressions; the idea of cause and effect is established on the basis of people's subjective customs and beliefs, he asserted. For instance, the phenomenon of the sun rising shortly after a rooster crows is empirically well known. Here we cannot say that the rooster's crowing is the cause, and the sun's rising is the effect. Knowledge accepted as cause and effect is then based on subjective human customs and beliefs. In this way, empiricism, upon reaching Hume, fell into skepticism. Concerning the idea of substantiality, Hume, like Berkeley, doubted the existence of substance in material objects. He went even further to doubt the existence of the spiritual substance, considering it to be nothing but a bundle of perceptions.

2. Rationalism

In contrast to empiricism developed in Britain, as discussed above, rationalism expanded over the continental Europe. Represented by Descartes, Spinoza, Leibniz, Wolff, and others, it considered that through experience one cannot obtain correct cognition. Instead, correct
cognition can be obtained only through deductive logical reasoning.

That position is what is called Continental Rationalism.

a) **Descartes Rene Descartes (1596-1650)**, regarded as the founder of rationalism, started from doubting everything as a method to attain true cognition. This technique has been called "methodic doubt." He thought that sensation can deceive us, and so doubted everything related to sensation. Arguing, however, that, for someone who doubts everything, the fact that he or she doubts (or thinks) cannot be doubted, Descartes reached the proposition, "I think, therefore I am" (cogito ergo sum). Even if a malicious spirit were deceiving me, I, who am being deceived, must exist, he argued. Based on that proposition, Descartes was able to assure the existence of the spirit, whose nature is thinking.

For Descartes, the proposition "I think, therefore I am" is the first principle of philosophy. That proposition is certain, he argued, because one's perception of it is clear and distinct. He then derived a general rule that, "things we perceive very clearly and very distinctly are all true." If this rule is taken as correct, then the existence of material substance, the attribute of which is extension, can be recognized as certain; as well as the spiritual substance, the attribute of which is thought.

'Clear' implies that something is present and obvious to the spirit, and “distinct” implies that it is distinguishable from other objects. The opposite of “clear” is “obscure”, and the opposite of “distinct” is “confused”. In order to guarantee a clear and distinct cognition, one must not allow cases in which evil spirits secretly deceive people. In order to prevent such a thing, one must assume the existence of God. If God exists, no mistake can occur in my cognition, because an honest God can never deceive me.

Descartes is said to have proved the existence of God as follows: First, the idea of God is innate in us. In order for this idea to exist, the cause of this idea must exist. Second, the fact that we, who are imperfect, have the idea of a perfect Being (God) proves the existence of God. Third, since the idea of the most perfect Being (God) necessarily contains existence as its essence, the existence of God is proved.

In this way the existence of God was proved, according to Descartes. Therefore, God's essences, namely, infinity, omniscience, and omnipotence, become clear; honesty (veracitas), as one of God's attributes, is secured. And clear and distinct cognition is guaranteed.

Descartes ascertained the existence of God and the existence of spiritual and corporeal substance, or mind and body; among those, the only independent being, in the true sense, is God, for mind and body are dependent on God. He also held that mind and body -- with the attributes of thought and extension, respectively-are substances independent from each other; thus, he advocated dualism.

Descartes proved the certainty of clear and distinct cognition, thereby asserting the certainty of rational cognition based on the mathematical method.

b) **Spinoza Benedict Spinoza (1632-1677)**, like Descartes, thought that truth can be cognized through rigorous proofs, and tried to develop a logical reasoning particularly by applying the geometrical method to philosophy.

The premise of Spinoza's philosophy was that all truth can be cognized through reason. That is, when one perceives things, in the eternal aspect through reason and also perceives them wholly and intuitively in their necessary relationship with God, true cognition can be obtained. He divided cognition into three types: imagination, scientific knowledge (which is on the level of reason), intuitive knowledge. Among these three, he held that if imagination is not properly ordered by reason, it is imperfect. He thought that true cognition can be obtained through scientific knowledge and intuitive knowledge. For Spinoza, intuitive knowledge is not separated
from reason, but rather it is based on reason.

Descartes considered mind, which has thought as its attribute, and body, which has extension as its attribute, to be substances independent from each other. In contrast, Spinoza held that God alone is substance, and extension and thinking are God's attributes. Spinoza said that God and nature are in the relationship of natura naturans (the origin of all things) and natura naturalis (everything which follows, by the necessity, from the nature of God), and are inseparable. Thus he developed a pantheistic thought, claiming that “God is nature.”

c) Leibniz Gottlieb Wilhelm von Leibniz (1646-1716) placed great importance on the mathematical method, and considered that it is ideal to derive every proposition from a few fundamental principles. He classified the truth into two kinds: first, the truth that can be found logically through reason, and second, the truth that can be obtained through experience. He labeled the former as eternal truths, or truths of reason, and the latter as truths of fact, or contingent truths. He held that what guarantees truths of reason is the principle of identity and the principle of contradiction, and what guarantees truths of fact is the principle of sufficient reason, which says that nothing can exist without sufficient reason.

Yet, such dysfunction of truths applies only to the human intellect; for God can cognize, through logical necessity, even what is regarded by humans as truths of fact. Therefore, ultimately, truth of reason was held to be the ideal truth.

Leibniz also held that the true substance is the “monad,” or a living mirror of the universe. He explained the monad as a non-spatial substance having perception and appetite, whereby apperception arises as a collection of minute unconscious perceptions. Monads were classified into three stages: “sleeping monad” (or “naked monad”) in the material stage; “soul” (or “dreaming monad”) in the animal stage, which possess sensation and memory; and “spirits” (or “rational souls”) in the human stage, which possess universal cognition. In addition, there is the monad on the highest stage, which is God.

d) Wolff Christian Wolff (1679-1754), based on Leibniz's philosophy, further systematized the rationalistic position. He held that true knowledge is truth of reason derived logically from fundamental principles. He considered that all truths can be established purely on the basis of the principles of identity and contradiction. He accepted the existence of empirical truths of fact, but according to him, truths of reason have nothing to do with empirical truths, and empirical truths are not necessarily true, but only contingently so.

In this way, Continental rationalism attached little importance to the cognition of facts, considering that everything can be cognized rationally, and in the end came to fall into dogmatism.

B. The Essence of the Object of Cognition

Next comes the question of what the object of cognition is. Realism asserts that the object of cognition exists objectively and independently of the subject, whereas subjective idealism states that the object of cognition does not exist in the objective world, but exists only as an idea within the consciousness of the subject.

1. Realism

In realism, there is naive realism, first of all. This is also called natural realism, and refers to the common-sense view that the object is composed of matter and exists independently from the subject, and moreover exists just as we see it. In other words, our perception is a faithful copy of the object.

Next, there is scientific realism. In this view, the object exists independently from the subject, but sensory cognition, as it is, is not necessarily true. True existence can be correctly known only by adding scientific reflection to the empirical facts obtained from the object, and this is done
through the function of understanding, which transcends sensory cognition.

Next, there is idealistic realism. This view is also called objective idealism. It is the view that the essence of the object is spiritual and objective, transcending human consciousness. Specifically, this view holds that the spirit not only exists in human beings, but existed at the origin of the world even before the appearance of humankind, and that this original spirit is the true reality of the world and it is the prototype of the universe. In this view, all things are nothing but various expressions of the spirit. For example, Plato regarded Ideas, which are the essences of things, as the true reality, and asserted that this world is nothing but the shadow of the world of Ideas. Hegel asserted that the world is the self-development of the Absolute Spirit.

In dialectical materialism, the object exists independently of human consciousness, and it is an objective reality that is reflected in consciousness. Thus dialectical materialism, also, is realism. It does not, however, assert, as naive realism does, that objects exist as the subject sees them; rather, it asserts that true reality can be cognized by verification through practice.

2. Subjective Idealism

Realism, as was mentioned, views the object of cognition as existing independently from the subject, whether the object is a material being or an idea. Subjective idealism, on the other hand, holds that the object does not exist independently of human mind and that its existence can be recognized only to the extent that the object appears in human mind. Berkeley was its representative exponent, and his proposition that “to be is to be perceived” (esse est percipi) eloquently expresses this position. In addition, J. G. Fichte (1762-1814), who held that no one can ever say for sure whether or not non-ego (the object) exists apart from the function of ego, and A. Schopenhauer (1788-1860), who said “The world is my representation” (Die Welt ist mein Vorstellung), took similar positions.

C. Epistemology in Terms of Method

As we have seen, empiricism, which saw experience as the origin of cognition, fell into skepticism, whereas rationalism, which saw reason as the origin of cognition, fell into dogmatism. They reached that situation because they did not examine the questions of how experience becomes truths, and how cognition is made through reason, in other words, the method of cognition. It was Hegel, Marx and Kant who attached importance to the method of cognition. I will introduce here the main points of the Kantian and Marxian methods.

1. Kant’s Transcendental Method

British empiricism fell into skepticism, and continental rationalism fell into dogmatism, but Immanuel Kant (1724-1804) synthesized these two positions and established a new view. He considered empiricism to be mistaken because it ascribed cognition to experience, disregarding the function of reason, whereas on the other hand, rationalism was mistaken because it regarded reason as almighty. Thus, Kant considered that in order to obtain true knowledge, one has to start from an analysis of how experience can become knowledge. To achieve this, one has to examine, or critique, the function of reason.

Kant wrote three books of critique, namely, Critique of Pure Reason, Critique of Analytical Reason, and Critique of Judgment, which, respectively, deal with how truth is possible, how goodness is possible, and how judgment of taste is possible. Accordingly, Kant dealt with the realization of the values of truth, goodness, and beauty. Among his works, the one concerned with epistemology is his Critique of Pure Reason.

a) Highlights of Critique of Pure Reason

Kant tried to unify empiricism and rationalism on the basis of the fact that knowledge increases through experience, and that correct knowledge must have universal validity. It is self-evident
that cognition starts from experience, and Kant proposed that “a priori forms of cognition” (concepts) exist within the subject of cognition. In other words, the object of cognition is established when the sensory content (which is also called material, sensation, manifold of sensations, or matter of sensation) coming from the object is put in order by the a priori forms of the subject. All former philosophies had held that the object is grasped as it is; in contrast, Kant said that the object of cognition is synthesized by the subject. Through this insight, Kant believed he had effected a Copernican revolution in philosophy. Thus, Kant's epistemology did not seek to obtain knowledge of the object itself, but sought to clarify how objective truthfulness can be obtained. He named it the “transcendental method.” For Kant, cognition is judgment. Judgment is made in terms of a proposition, and in a proposition there are subject and predicate. Knowledge increases through a judgment (a proposition), in which a new concept that is not contained in the subject appears in the predicate. Kant called such a judgment “synthetic judgment.” In contrast, a judgment in which the concept of the predicate is already contained in the concept of the subject is called “analytical judgment.” In the end, new knowledge can be obtained only through synthetic judgments.

Among the examples given by Kant of analytical and synthetic judgments, there are the following: the judgment that “all bodies are extended” is an analytical judgment, for the concept of body already has the meaning that it has extension. On the other hand, the judgment that “between two points, the straight line is the shortest line” is a synthetic judgment, for the concept of a straight line indicates only the quality of straightness without containing the quantity of longness or shortness. Therefore, the concept of the shortest line is a completely new addition.

Yet, even though new knowledge can be obtained through synthetic judgment, it cannot become correct knowledge if it does not have universal validity. In order for knowledge to have universal validity, it should not be merely empirical knowledge, but should have some a priori element independent of experience. That is, in order for a synthetic judgment to have universal validity, it must be an a priori cognition, namely, an a priori synthetic judgment. So, Kant had to cope with the question: How are a priori synthetic judgments possible? 9

b) Content and Form

Kant tried to accomplish the synthesis of empiricism and rationalism through the unity of content and form.

"Content" refers to the representations given to our senses through the stimuli from the things in the external world, namely, the content of our mind. Since the content is the matter of sensation coming from the outside, it is an a posteriori, empirical element.

On the other hand, "form" refers to the framework, or determinative, that unifies the material, or the manifold of sensations. What Kant asserted is that a priori forms of cognition exist within us. He argued that, through these a priori forms, synthetic judgments with universal validity become possible.

First, within sensation there is an a priori form, which are the forms of intuition of space and time; that is, a framework, that perceives the manifold of sensation in space and time. Cognition, however, does not take place through intuition alone. Kant said that it is necessary for the object to be thought through understanding, and asserted that a priori concepts, the forms of thought, exist within understanding. In other words, he held that cognition takes place when the content, which is perceived intuitively, and the forms of thought are combined. Kant described it in the following way: "Thoughts without content are empty; intuitions without concepts are blind." 10 Kant named the a priori concepts within the understanding "pure concepts of understanding" or "categories." Based on the forms of judgment (forms of understanding) used in general logic
since Aristotle, Kant derived the following twelve categories:

1. Quantity
   - Unity
   - Totality
   - Plurality

2. Quality
   - Reality
   - Negation
   - Limitation

3. Relation
   - Substance
   - Causality
   - Reciprocity

4. Modality
   - Possibility
   - Actuality
   - Necessity

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**Fig. 9-a**

In this way, Kant asserted that cognition becomes possible as the sensory content of the object are perceived through the forms of intuition and are thought through the forms of thought (categories). The consciousness at the time of cognition should not be empirical or fragmentary, but there must be a unity of consciousness underlying empirical consciousness, which he called "consciousness in general," "pure apperception," or "transcendental apperception." As for the question of how the functions of sensation and understanding are connected, Kant said that the power of imagination serves as the mediator between the two.

c) The Denial of Metaphysics and the Thing-in-Itself

In this way, Kant discussed how sure knowledge is possible in the phenomenal world, namely, in natural science or mathematics, and then examined whether or not metaphysics is possible. Since metaphysics has no sensory content, and therefore, cannot become an object of perception, it cannot be perceived. Since, however, the function of our reason is related to the understanding alone and not directly to sensation, there are some cases in which one has an illusion whereby something that does not really exist appears to exist. Kant called this type of illusion "transcendental illusion." The transcendental illusion consist of three types: the idea of the soul, the idea of the world, and the idea of God.

Among them, he called the idea of the universe, namely, cosmological illusion, the antinomy of pure reason. This means that when reason pursues the infinite being (the infinite world), reason will reach two entirely opposite conclusions from the same basis of argument. An example of this is the two contradictory propositions: "the world has a beginning in time and is also limited in regards to space" (the thesis) and "the world has no beginning in time and no limits in space" (the antithesis). Kant field this to be an error deriving from trying to grasp the content of sensation as the world itself Kant held that cognition takes place only to the extent that the sensory content coming from the object are synthesized through a priori forms of the subject, and that the object itself, namely, the "things-in-themselves," can never be cognized. This is the agnosticism of Kant. The world of "things-in-themselves" is the reality lying behind the phenomena, and is called "noumenal reality." Never the less, Kant did not totally deny the world of things-in-themselves. In Critique of Analytical Reason, he held that noumenal reality is to be postulated in order to establish morality. Likewise, in order for noumenal reality to exist, freedom, the immortality of soul, and the existence of God must be postulated, he said.

2. Marxist Epistemology

Next, I will explain epistemology based on materialist dialectic. It is called Marxist epistemology, or the dialectical-materialist theory of knowledge.

a) Theory of Reflection (Copy Theory)

According to materialist dialectic, the spirit (consciousness) is a product or function of the brain,
and cognition takes place as objective reality is reflected (copied) onto consciousness. This theory is called the “theory of reflection” or “copy theory” (leoriya oirazhenia). Of this, Engels said, “we comprehended the concepts in our leads once more materialistically-as images [Abbilder] of real things.” Lenin stated that, “From Engels' point of view, the only immutability is the reflection by the human mind (when there is a human mind) of an external world existing and developing independently of the mind.” 13 In Marxist epistemology, what Kant called sensory content is not the only reflection of the objective world upon consciousness. The form of thinking is also a reflection of the objective world; it is a reflection of the forms of existence.

b) Sensory Cognition, Rational Cognition, and Practice

Cognition is not merely a reflection of the objective world, but it has to be verified through practice, according to Marxist epistemology. Lenin explains this process as follows: "From living perception to abstract thought, and from this to practice -- such is the dialectical path of the cognition of truth, of the cognition of objective reality."

14 Mao Tse-tung explained the process of materialist dialectical cognition more concretely. He said the following:

This dialectical-materialist theory of the process of development of knowledge, basing itself on practice and proceeding from the shallow to the deeper. ...Marxism-Leninism holds that each of the two stages in the process of cognition has its own characteristics, with knowledge manifesting itself as perceptual at the lower stage and logical at the higher stage, but that both are stages in an integrated process of cognition. The perceptual and the rational are qualitatively different, but are not divorced from each other; they are unified on the basis of practice.

15 The first step in the process of cognition is contact with the objects of the external world; this belongs to the stage of perception [the stage of sensory cognition]. The second step is to synthesize the date of perception by arranging and reconstructing them; this belongs to the stage of conception, judgment, and inference [the stage of rational cognition].

In this way, cognition proceeds from sensory cognition to rational cognition (or logical cognition), and from rational cognition to practice. Now, cognition and practice are not something that takes place only once. “Practice, knowledge, again practice, and again knowledge. This form repeats itself in endless cycles, and with each cycle the content of practice and knowledge rises to a higher level.”

Kant said that cognition takes place insofar as the subject synthesizes the object, and that it is impossible to cognize the “things-in-themselves” behind the phenomena, advocating agnosticism. In contrast, Marxism asserted that the essence of things can be known only through phenomena, and that things can be known fully through practice, negating the existence of the “things-in-themselves” separate from the phenomena. About Kant, Engels said the following:

In Kant's time, our knowledge of natural objects was indeed so fragmentary that he might well suspect, behind the little we knew about each of them, a mysterious “thing-in-itself.” But one after another these ungraspable things have been grasped, analyzed, and, what is more, reproduced by the giant progress of science; and what we can produce we certainly cannot consider as unknowable.

18 Now, in the process of cognition and practice, practice is held to be more important. Mao Tse-tung said, “The dialectical-materialist theory of knowledge places practice in the primary position, holding that human knowledge can in no way be separated from practice. Practice usually refers to human action on nature and social activities, but in Marxism, revolution is held to be the supreme form of practice among all kinds of practice. Therefore, it can be said that the ultimate purpose of cognition is revolution. In fact, Mao Tse-tung said, The active function of knowledge manifests itself not only in the active leap from perceptual to rational knowledge, but-and this is more important-it must manifest itself in the leap from rational knowledge to
revolutionary practice.” 20

Next I will deal with the forms of thought in logical cognition (rational cognition). Logical cognition refers to thinking such as judgment and inference mediated by concepts, in which the forms of thought play an important role. Marxism, which advocates copy theory, regards the forms of thought as reflections of the processes in the objective world upon consciousness, that is, as reflections of existing forms. Among the categories (forms of existence, forms of thought) in Marxism, there are the following:

- Matter
- Motion
- Space
- Time
- the finite and the infinite
- consciousness
- quantity
- quality
- Proportion
- Contradiction
- individual, particular, and universal
- cause and effect
- necessity and chance
- possibility and reality
- content and form
- essence and appearance

21 Fig. 9-b 3.

3. Absolute Truth and Relative Truth

Knowledge grows through the repetition of cognition and practice. That knowledge grows means that the content of knowledge is enriched, and that the accuracy of knowledge is enhanced. Therefore, the relativity and absoluteness of knowledge becomes the issue. Marxism says that truth is what reflects objective reality correctly. It says that, “If our sensations, perceptions, notions, concepts and proportion contradiction individual, particular, and universal cause and effect necessity and chance possibility and reality content and form essence and appearance theories correspond to objective reality, if they reflect it faithfully, we say that they are true, while true statements, judgments or theories are called the truth.”

22 Furthermore, Marxism asserts that practice—ultimately revolutionary practice—is the standard of truth. In order to know whether or not a cognition is true, all one needs to do is to compare it with reality and ascertain that cognition concurs with the reality. Of this, Marx said, “Man must prove the truth, i.e., the reality and power, the this-world lines of his thinking in practice” 23 and Mao Tse-tung said, “Man's social practice alone is the criterion of the truth of his knowledge of the external world.” 24

According to Marxism, knowledge in a particular period is partial, imperfect, and remains to be relative truth, but with the progress of science, knowledge approaches absolute truth to an infinite degree. Thus, Marxism approves the existence of absolute truth. Therefore, Lenin says, “There is no impassable boundary between relative and absolute truth.” 25 Also, the elements which are absolutely true are contained within relative truths, and when they are accumulated steadily, they will become absolute truth, according to Marx” 26

II. Unification Epistemology (Part 1)

We have seen the outline of previous epistemologies; now I will explain the epistemology of Unification Thought, namely, Unification Epistemology. Unification Epistemology is established on the basis of concepts about cognition within Divine Principle, Reverend Sun Myung Moon’s speeches and sermons, Reverend Moon’s answers to direct questions by the author, and so on.
Outline of Unification Epistemology

Epistemology has, among others, the characteristic of an alternative to traditional epistemologies. Thus, I will introduce Unification Epistemology in terms of the subjects dealt with by traditional epistemologies, such as the origin of cognition, the object of cognition, and the method of cognition.

1. The Origin of Cognition

As I have explained, in the 17th and 18th centuries, there occurred empiricism, which held that the origin of cognition lies in experience, and rationalism, which held that the origin of cognition lies in reason. But empiricism fell into skepticism when it came to Hume, and rationalism fell into dogmatism when it came to Wolff. Kant tried to unify empiricism and rationalism through the transcendental method, but he left the things-in-themselves behind in an agnostic world. Against such a background, I will introduce the position of Unification Epistemology.

In the former epistemologies, the relationship between the subject of cognition (the human beings) and the object of cognition (all things) was not clarified. Since they did not know the relationship between the human being and all things, either emphasis was placed on the subject of cognition, as in rationalism, asserting that cognition is made exactly as reason (or understanding) infers, or emphasis was placed in the object of cognition, as in empiricism, asserting that cognition is made by grasping the object as it is, through sensation.

Kant said that cognition takes place as the sensory elements coming from the object are synthesized through the forms of the subject, and that cognition is made by the synthesis of subject (human being) and object. He was not aware, however, of relationship between the subject and the object. So for Kant, cognition can be made only within the framework of the categories of the subject, and in the end, he held that the things-in-themselves are unknowable.

Hegel said that in the self-development of the absolute spirit, the Idea becomes nature by alienating itself, but eventually restores itself by becoming spirit through the human being. In this system, nature was merely a process leading up to the rise of the human spirit, and had no positive meaning of its existence.

Finally, in Marxism, the human being and nature are in an accidental relationship of opposition. When we look at the problem in this way, how to correctly understand the relationship between the subject of cognition (human beings) and the object of cognition (all things) becomes an important issue. From an atheistic position, the necessary relationship between human beings and nature cannot be established. Even in the theory of the natural generation of the universe, human beings and nature are accidental beings to each other. Only when the significance of God's creation of human beings and all things has been clarified, can the necessary relationship between human beings and all things become clear. From the perspective of Unification Thought, human beings and all things are in the relationship of subject and object. That is to say, human being is the lord of dominion over all things, and all things are the objects of joy, objects of beauty, and objects of dominion. Subject and object are in an inseparable relationship.

This can be compared to the relationship between the motor and the working parts in a machine. The working parts without a motor are meaningless, and so is the motor without the working parts. The two sides are designed to form a necessary relationship of subject and object. By the same token, human beings and all things have been created in such a way that both have a necessary relationship.

Cognition is the judgment of human subject on all things, which are the objects of joy, beauty, and dominion. In this connection, cognition (i.e., judgment) involves “experience,” and judgment is carried out through the function of “reason.” Therefore, experience and reason are
both necessary. Thus, in Unification Epistemology, experience and reason are both indispensable, and cognition takes place through the unified operation of the two. Also, since the human being and all things are in the relationship of subject and object, we can know all things perfectly.

2. The Object of Cognition

Unification Thought, first of all, acknowledges that all things exist outside the human being; that is, it accepts realism. As the subject of all things, the human being exercises dominion over all things—such as developing, processing, and making use of all things—and cognizes all things. For that reason, all things must exist outside and independently of the human being, as objects of cognition and objects of dominion.

Also, Unification Thought holds that the human being is the integration of all things, or the microcosm—and therefore, the human being is equipped with all the structures, elements, and qualities of all things. This is so because all things of the natural world have been created in a symbolical resemblance to the human being, with the human body as their model. Therefore, the human being and all things have a mutual resemblance. Furthermore, in the human being, the body is created in resemblance to the mind.

Cognition is always accompanied by judgment, and judgment can be regarded as a kind of a measuring act.

For measurement, standards (criteria) are necessary, and it is the ideas within the human mind that serve as the standards of cognition. These ideas are called “pro to types.” Each prototype is an image within the mind, and it is an internal object. Cognition takes place as an image within the mind (internal image) and an image coming from the external object (external image) are collated.

Until today, realism has insisted on the existence of only the external world, disregarding innate ideas within the human being. Marxism, which advocates copy theory, is its representative exponent. Subjective idealism, as represented by Berkeley, asserted, on the contrary, that the object of cognition can be recognized as existing only insofar as it appears in human consciousness. In Unification Epistemology, realism and idealism (subjective idealism) are unified.

3. The Method of Cognition

The method of Unification Epistemology is different from Kant's transcendental method and also from Marx's dialectical method. The give-and-receive method, that is, the principle of give-and-receive action between subject and object, is the method of Unification Epistemology. Accordingly, in terms of method, Unification Epistemology is called give-and-receive epistemology.

In the give-and-receive action between subject (human being) and object (all things) in cognition, both subject and object must have certain requisites: the subject must have prototypes and concern for the object, and the object must have content (i.e., attributes) and form.

In addition, the give-and-receive action in cognition consists of inner and outer give-and-receive actions.

Cognition takes place first as outer give-and-receive action, and then as inner give-and-receive action. That is, first the content and form of the object are reflected on the mind of the subject (which is the external give-and-receive action), forming the sensory content and sensory form. Subsequently, this sensory content and form are collated with the prototypes possessed by the subject (which also possesses content and form), whereby internal give-and-receive action takes place. Only at this point is cognition complete.

In Kant, the content is all element coming from the external world, whereby the form is
possessed inherently by the subject. That is, the content belongs to the object, and the form belongs to the subject. In contrast, in Marxism content and form both belong to the object in the external world, and the consciousness of the subject merely reflects them. In Unification Epistemology, however, there is an element of copy theory in the outer give-and-receive action, and there is an element of the transcendental method in the inner give-and-receive action. Thus, in Unification Epistemology the dialectical method (copy theory) and transcendental method (Kantian method) are unified.

B. Content and Form in Cognition

Usually, when we say content and form, we call what is contained inside a thing the content, and the external appearance, the form. The content dealt with in epistemology, however, refers to the attributes of a thing, and the form refers to a certain framework through which those attributes are manifested.

1. The Content of the Object and the Content of the Subject

Since the object of cognition is all things, the content of the object refers to the various attributes that it possesses, namely, shape, weight, length, motion, color, sound, smell, taste, etc. On the other hand, the subject of cognition is the human being; therefore, the content of the subject refers to the various attributes that human being possesses, which are the same as the attributes of all things, that is, shape, weight, length, motion, color, sound, smell, taste, etc.

Usually when we talk about human attributes, in many cases we are referring to reason, freedom, spirituality, etc., but in epistemology, since we are dealing with the resemblance in content, we focus on the same attributes as those of the object (all things). As the integration of the universe (microcosm), the human being possesses, in miniature, all the structures, elements, qualities, and so on, that all things possess. Therefore, the human being is equipped with the same attributes as all things have.

Give-and-receive action in cognition, however, does not take place merely because the subject (human being) and the object (all things) possess the same attributes. Since cognition is a phenomenon of thinking, the mind of the subject, also must be equipped with content. The content in the mind of the subject is the prototype, or more accurately, that part of prototype that corresponds to content. This refers to the “protoimage,” which appears in protoconsciousness (subconsciousness in “life-body,” which will be further explained below). The protoimage is a mental image that is in correspondence with the attributes of the human body, and it is also in correspondence with the attributes of all things in the external world. This enables give-and-receive action to occur between the content of the subject (protoimage) and the content of the object (sensory content).

2. The Form of the Object and the Form of the Subject

The attributes of all things, which are the object of cognition, always appear in a certain framework. This framework is the form of existence. The form of existence is the form of relation among the attributes of those things. This form of existence, or form of relation, becomes the form of the object in cognition.

The human body is a miniature of the universe (microcosm), and the integration of all things; therefore, the human body has the same form of existence as that of all things. The form in cognition is the form within the mind, that is, the form of thought. This is a reflection of the form of existence of the human body in the protoconsciousness, in other words, the image of form (or the image of relation), forming a part of the prototype.

3. Elements Making up a Prototype

The mental image within the subject, which becomes the standard of judgment in cognition, is
called the prototype. The prototype is made up of the following elements.

First, there is the protoimage. This is the image of the attributes of the cells and tissues (elements making up the human body) reflected in the protoconsciousness. In other words, the protoimage is the image of the attributes of the cells and tissues reflected in the “mirror” of the protoconsciousness.

The second element is the image of relation, that is, the form of thought. Not only the attributes of the cells and tissues of the human body, but also the form of existence (form of relation) of those attributes are reflected in the protoconsciousness, forming the image of relation. This image of relation gives certain restrictions to the action of thinking, forming the form of thought.

The above-mentioned protoimage and image of relation (form of thought) are ideas that have nothing to do with experience, that is, they are a priori ideas; but in prototypes, there are also acquired ideas that are added through past and present experiences. The ideas obtained through the experiences (i.e., before the current cognition) are empirical ideas and form part of prototypes in subsequent cognition. Therefore, when we encounter things that are similar to what we learned before, we can easily judge them.

The prototypes that are made of a priori ideas are called “original prototypes,” and the prototypes that are made of acquired ideas through experiences are called “empirical prototypes.” The united prototypes of both are called “complex prototypes,” which are actually engaged in our cognition.

4. The Preexistence of Prototypes and Their Development

As already explained, prototypes have both an a priori element and an empirical element. In any kind of cognition, a prototype that has been formed prior to it, namely, a complex prototype, works as a standard of judgment. This means that, in any cognition, a standard of judgment (a prototype) already exists. This is called the “preexistence of prototype.” Kant maintained that the forms possessed by the subject of cognition are a priori, but Unification Epistemology asserts the preexistence of the prototypes possessed by the subject.

The prototypes (protoimages and images of relation) with which people are born are imperfect in the case of a newborn because the cells, tissues, organs, nerves, sense organs, brain and so on, of the infant, are not well developed yet; therefore, the infant’s cognition cannot but be vague. However, as the infant's body develops and grows, the protoimages and images of relation gradually become clearer and clearer.

Furthermore, new ideas acquired through experience are also added one by one. In this way, the prototypes grow in quality as well as in quantity, which means that there is an increase in the amount of memory and an increase in new knowledge.

C. Protoconsciousness, Image of Protoconsciousness, and Category

1. Protoconsciousness

Divine Principle states that “each being in creation grows autonomously by the power of the Principle.” This refers to dominion and autonomy, which are characteristics of the life force. Life is subconsciousness existing within the cells and tissues of living beings. Life has the capacity of sensitivity, perceptiveness, and purposiveness. In other words, life refers to subconsciousness with the capacity of sensitivity, perceptiveness, and purposiveness. Sensitivity refers to the ability to perceive something intuitively; perceptiveness refers to the ability to maintain the state of perception; and purposiveness refers to the will-power to actualize a certain purpose while maintaining the purpose.

“Protoconsciousness” means fundamental consciousness, and it refers to the cosmic consciousness that has entered into a cell or a tissue. From the perspective of the function of the
mind, protoconsciousness is a mind of a lower level. Therefore, it may be said to be cosmic mind of a lower level or God's mind of a lower level. Protoconsciousness is life as well. When the cosmic consciousness enters cells and tissues, it becomes individualized and is called protoconsciousness or life. In other words, life is the cosmic consciousness that has entered cells or tissues, just as an electric wave enters a radio and makes sound, cosmic consciousness enters cells and tissues and gives them life. In a nutshell, then, protoconsciousness is life, and it is subconsciousness with sensitivity, perceptiveness, and purposiveness.

In Unification Thought we interpret that when God created the universe through Logos, He inscribed all the information peculiar to each living being (i.e., Logos) in the cells of that being as the material form of a code. The reason was God wanted each living being to be able to multiply and maintain its species from generation to generation. That code is the genetic code of DNA (deoxyribonucleic acid), which is a specific arrangement of the four kinds of bases of adenine, guanine, thymine, and cytosine.

It is written in Genesis 2:7 that “the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life.” With regard to things in the natural world, it can also be said that “God formed cells out of dust and poured life into them. So the cells became living cells.” The cosmic consciousness which was poured into the cells is protoconsciousness, or life. Living beings become alive when cosmic consciousness is poured into their cells, tissues, and organs.

2. The Function of Protoconsciousness

Next, I will explain the function of protoconsciousness. First, when cosmic consciousness enters into a cell, it reads the genetic code of the DNA of the cell. After reading the genetic code, protoconsciousness causes the cells and tissues to act according to the instructions of that code. Moreover, in the human body, information from each of the cells and tissues is transmitted to the center through the peripheral nerves, and orders (information) are transmitted from the center through the peripheral nerves to the cells and tissues.

On these occasions, it is protoconsciousness that gives and receives the information between the cells or tissues and the center.

3. Formation of the Image of Protoconsciousness

The subconsciousness within living beings, namely, protoconsciousness, has sensitivity. Therefore, the protoconsciousness senses the structure, constituents, qualities, and so on, of the cells and tissues intuitively. Furthermore, protoconsciousness senses even changes in the situation inside the cells and tissues. Here, the content sensed by protoconsciousness, that is, the image reflected onto protoconsciousness, is the “protoimage.” The fact that a protoimage is produced in the protoconsciousness can be compared to the fact that a material object is reflected in a mirror, or that a material object is caught on film through exposure.

Protoconsciousness has perceptiveness, which refers to maintaining the state of perception, in other words, keeping the protoimage. Thus, perceptiveness can also be regarded as memory.

The various elements within a human body, such as cells, tissues, and organs, exist, function, and grow through performing inner and outer give-and-receive actions as individual truth bodies and as connected bodies. In the case of a cell, for example, the give-and-receive action between the various elements (nucleus and cytoplasm) within the cell is inner give-and-receive action, and the give-and-receive action between the cell and other cells is outer give-and-receive action. The form of give-and-receive actions at this time is the form of relation and form of existence.

This form of existence is reflected on protoconsciousness, forming an image there; we call this image “image of relation” or “image of form.” Protoconsciousness has protoimage and image of
relation (image of form), which together we call the “image of protoconsciousness.”

4. Formation of the Form of Thought

As already explained, the content possessed by the subject of cognition (human being) includes material content (Hyungsang content) and mental content (Sungsang content). The material content is the same as the attributes of the object (things), and the mental content is the protoimages. In this relationship the material content is related to the mental content.

Likewise, the form that the subject has includes material form (Hyungsang form) and mental form (Sungsang form). The material form is the same as the form of existence of the object (things), and the mental form refers to the image of relation (or image of form). The latter serves as the form of thought which give a certain framework to thinking at the time of cognition. Here the form of existence is related to the form of thought.

As explained above, the form of relation (form of existence) in cells and tissues is reflected on protoconsciousness and form the image of relation. The images of relation in protoconsciousness are passed from the peripheral nerves to the lower centers as bits of information and gather together at the upper center (cortex center). In this process, the images of relation are synthesized and arranged to shape the form of thought. That is, the form of thought is created as a mental form corresponding to the form of existence in the external world, and determines our thinking. The forms of thought are the same as categories, which refer to the most fundamental, general, basic concepts.

5. Form of Existence and Form of Thought

Since the corresponding source of the form of thought is the form of existence, then in order for us to understand the form of thought, we must first understand the form of existence. In order for things to exist, individual entities (or elements) should be related with each other, whereby form of relation is the form of existence. From the Unification thought perspective, there are ten basic forms of existence, as follows:

(i) Existence and Force:

The existence of every being is always accompanied by the operation of force. There is no force apart from existence, and no existence apart from force. This is because the Prime Force from God makes all things exist by exerting power on them.

(ii) Sungsang and Hyungsang.

Every being consists of an inner, invisible, functional elements and an outer, visible mass, structure, and shape.

(iii) Yang and Yin:

Every being has the characteristics of yang and yin as attributes of Sungsang and Hyungsang, Yang and yin are at work both in space and in time. Beauty is manifested through the harmony of yang and yin.

(iv) Subject and Object:

Every being exists through performing give-and-receive action between correlative elements within itself and between itself and another being in the relationship of subject and object.

(v) Position and Settlement:

Every being exists in a certain position. That is, an appropriate being is settled in each position.
(vi) Unchangeability and Changeability:

Every being has both unchanging and changing aspects. This is because every created being is in a unity between the identity-maintaining four position base (static four position base) and the developmental four position base (dynamic four position base).

(vii) Action and Effect:

Whenever the correlative elements of subject and object in a being enter into give-and-receive action, an effect always appears. That is, through give-and-receive action those elements form a unified being, or give rise to a new being (multiplied body).

(viii) Time and Space:

Every being is a temporal and spatial being, existing in time and space. This is because to exist is to form a four-position base (base in space) and to engage in the Origin-Division-Union Action (action in time).

(ix) Number and Principle:

Every being is a mathematical being, and at the same time a law-governed being. In other words, in every being, numbers are always united with laws, or principles.

(x) Finite and Infinite:

Every individual being has the aspect of being finite (momentary) while at same time the aspect of being infinite (lasting).

These points are the most basic forms of existence that are established on the basis of four-position base, give-and-receive action, and Chung-Boon-Hap Action (0-D-U Action) in Divine Principle. These are the forms of existence of all things, which are the objects of cognition, and at the same time the forms of existence of the components of the physical body of the human being, who is the subject of cognition.

The mental forms corresponding to these forms of existence are the forms of thought. That is,

(i) existence and force,
(ii) Sungsang and Hyungsang,
(iii) Yang and Yin,
(iv) subject and object,
(v) location and settlement,
(vi) unchangeability and change,
(vii) action and effect,
(viii) time and space,
(ix) number and principle, and
(x) finite and infinite are,

just as they are, the forms of thought. The forms of existence are material forms of relation, while the forms of thought are the basic concepts, which are the forms of relationships among ideas.

Of course, there can be other forms of existence and forms of thought in addition to those mentioned above, which are the most basic ones from the Unification Thought perspective. It is not the case that the forms of thought are as Kant maintained, unrelated to existence; also, it is not the case that the forms of existence of the external world reflect, or give rise to, the forms of thought, as is stated in Marxism. The human being himself, from the very beginning, is equipped with the forms of thought, which correspond to the forms of existence of the external world. For example, because the human being himself is a being with temporal and spatial nature from the beginning, he has the form of thought of time and space, and because he is a
being with subjectivity and objectivity, he has the form of thought of subject and object.

**D. The Method of Cognition**

1. **Give-and-Receive Action**

   In Divine Principle, it is stated that “when a subject and an object are engaged in give-and-receive action within a being after having established a reciprocal relationship between themselves... the energy necessary to maintain the existence of that being is produced. This energy provides power for existence, multiplication, and action.”

   Here “multiplication,” in a wider sense of the term, means the coming into being, generation, increase, development. “Action” means movement, change, reaction, and so on. Since cognition means the acquisition or the increase of knowledge, it can be included in the concept of “multiplication” through give-and-receive action. Accordingly, the proposition can be established that cognition takes place through give-and-receive action between subject and object. “Subject” in cognition refers to a person with certain conditions, namely, interest in the object and prototypes; whereas “object” refers to all things with content (attributes) and form (form of existence). Cognition takes place through the give-and-receive action between these two parties.

2. **Formation of the Four-Position Base**

   Give-and-receive action between subject and object always takes place centering on a purpose, and cognition occurs as a result of give-and-receive action. Therefore, cognition is made through the formation of a four-position base (Fig. 9-1).

   The four-position base is composed of four positions, namely, subject, object, and the result. Each of these will be explained next.

![Fig. 9-1: Formation of a Four-Position Base in Cognition](image)

   a) **Center**

   It is the purpose that becomes the center of give-and-receive action. In purpose there are the
principle purpose and daily, ordinary purpose.

The principle purpose refers to the purpose of creation for which God created humankind and all things. From the perspective of the created beings, it is the purpose for which they were created. In God's purpose of creation, Heart (love) was the motivation for creation. Therefore, the original way of cognition for human beings is, also, to cognize all things with love as their motivation.

The purpose of creation (purpose for which a being is created) consists of the purpose for the whole and the purpose for the individual. Human beings' purpose for the whole in cognition is to acquire knowledge for the sake of serving neighbors, society, nation, and the world. The purpose for the individual is to acquire knowledge for the sake of the individual life of food, clothing, and shelter and cultural life. On the other hand, the purpose for the whole of all created beings, which are the objects of cognition, is to give knowledge and beauty to human beings and to give them joy by receiving dominion from them. The purpose for the individual of all things is to be recognized and loved by human beings, as well as to maintain its existence and growth. However, due to the human fall, things cannot fully fulfill their purpose of creation (the purpose for which they were created), and are “groaning together in travail” (Romans 8:22).

The daily purpose (or actual purpose) refers to the individual purpose based on the principle purpose, namely, the purpose of each person in his or her daily life. For example, a botanist observing nature will acquire knowledge from a botanist's position; a painter observing the same nature will probably acquire knowledge from the position of pursuing beauty. Also, an economist may try to acquire knowledge about nature from the viewpoint of conducting business by developing nature. In this way, even though the principle purpose of obtaining joy may be the same, the daily purpose for each individual person differs from person to person.

b) The Subject

In cognition, the subject's interest in the object is one of the requisites for the subject. Without interest, no correlative standard can be established, and no give-and-receive action can take place.

Consider, for instance, the case of a person walking down the street who happens to cross a friend's path. If the person's mind is deeply absorbed in thought, the friend may go by totally unnoticed. Also, a lighthouse attendant is not awakened by the noise of the waves, but does get awakened by the sound of a crying child, which may be much softer than the sound of the waves. From this we can conclude that the reason the noise of the waves is not perceived is that the lighthouse attendant is not interested in it; in contrast, the sound of the crying child is perceived because the keeper is interested in it.

On the other hand, it is also often the case that we cognize things by chance. An obvious example is that, even though we may not expect it, we may suddenly see lightning and hear the sound of thunder. In such a case, it might seem that the subject has no interest. Even in this case, however, interest is always at work, though, perhaps only unconsciously (or subconsciously). All of us remember the years of childhood, when we faced everything with a fresh sense of wonder and curiosity. This wonder and curiosity derive from interest. Further, when we visit a new place for the first time, we usually look at everything with a great deal of interest. As time goes by, however, we become familiar with the place, and our interest recedes to the subconscious mind. Yet, even then, interest is not gone completely, but is at work in the subconscious mind.

Another requisite for the subject is to have prototypes. No matter how much interest one may have in a given object, if one does not have an appropriate prototype, cognition will not take place. For example, when listening to an unknown foreign language, we will not understand what is being said. Also, when meeting a person never seen before, we will just feel that the
person is a “stranger”; but if we have seen that person before, he or she will seem familiar.

Accordingly, in order for cognition to take place, the subject must always be equipped with prototypes, which serve as the standards of judgment.

c) The Object

As objects of cognition, there are all things in nature, as well as things, events, and persons in human society.

According to the Unification Principle, all things were created as objects for the human being, and the human being was created as the subject to all things. The human being, who is the subject, exerts dominion with love over all things, the objects, whereby he or she engages in appreciation and cognition of them. Therefore, all things are equipped with elements that enable them to become objects of beauty and objects of cognition.

Those elements are the attributes of things (which are the content) and the forms of existence of things (which are the form). Such “content” and “form” are requisites that all things must have. They are not something that things have acquired by themselves; rather, they are endowed to things by God.

The human being is the integration of all things and a miniature (microcosm) of the universe; therefore, as a microcosm, the human being is equipped with what corresponds to the content and form of all things.

d) The Result

When subject and object engage in give-and-receive action, centering on a purpose, a result comes into being. Here, in order to understand the nature of the result, we need to understand the nature of the four-position base.

As explained in “Theory of the Original Image,” the four-position base can be classified into four kinds: the inner identity-maintaining four-position base, the outer identity-maintaining four-position base, the inner developmental four-position base, and the outer developmental four-position base. Since cognition is basically the process of collating and uniting, through give-and-receive action, the “content and form” of the subject and the “content and form” of the object, cognition is a kind of identity-maintaining four-position base. On the other hand, in the case of the human activity of dominion, a developmental four-position base is formed.

Cognition and dominion form reciprocal circuits of give-and-receive action between human beings and all things. That is to say, the process of cognition is one circuit, and the process of dominion is the other circuit.

So, let us examine the relationship between the developmental four-position base in dominion and the identity-maintaining four-position base in cognition. Dominion here refers to the exercise of human creativity; therefore, the four-position base in dominion is the same as the four-position base in creation, namely, developmental four-position base.

As explained in the “Theory of the Original Image,” God created all things through the two stages of creation, namely, the formation of the inner developmental four-position base (i.e., the formation of Logos) and the formation of the outer developmental four-position base. In this process, first the inner developmental four-position base was formed, and then the outer developmental four-position base was formed. Thus, the order was “from the inner to the outer four-position bases.” In contrast, in the formation of the identity-maintaining four-position base for cognition, first, the outer identity-maintaining four-position is formed, and then the inner identity-maintaining four-position base is formed. Thus, the order is “from the outer to inner identity-maintaining bases.”

Then, more concretely, what exactly is cognition? This will become clear in the following
Fig. 9-2: Formation of the Outer Identity-Maintaining Four-Position Base

E. The Process of Cognition

1. The Sensory Stage of Cognition

In cognition, first the outer identity-maintaining four-position base is formed. Centering on a conscious or unconscious purpose, give-and-receive action between the subject (human being) and the object (a thing) takes place, and the content and form of the object are reflected on the sensory centers of the subject, forming an image, or an idea. This is the sensory content and sensory form, and is called the “sensory image” (Fig. 9-2).

Even though the subject may have interest and prototypes at the sensory stage of cognition, the prototypes are not yet actively participating. The sensory content and sensory form formed at the sensory stage of cognition are only fragmentary images, which have not yet become a unified cognition of the object.

2. The Understanding Stage of Cognition

In the understanding stage of cognition, the inner identity-maintaining four-position base is formed through inner identity-maintaining give-and-receive action, and the fragmentary images
transmitted from the sensory stage of cognition become a unified image of the object.

Fig. 9-3: Formation of the Inner Identity-Maintaining Four-Position Base

The purpose at the center of the inner identity-maintaining four-position base is the same as the purpose of the outer identity-maintaining four-position base at the sensory stage of cognition. This is a principle purpose and an actual daily purpose. What comes in the position of subject here is the inner Sungsang, namely, the functional part of the mind, which, in cognition, is the unity of intellect, emotion, and will. “Mind” refers to the union of the spirit mind and the physical mind, which is the “original mind” of human beings; this is different in dimension from instinct in animals. Thus, here, we use the special term “spiritual apperception” to refer to the functional part of the mind in cognition, which means “the comprehensive function of sensation and perception of the united mind of spirit person and physical person.” 33 In this way, the inner Sungsang functions as the spiritual apperception in cognition and works as the power to make judgment, but in practice, it also functions as subjectivity and works as the power to realize values.

Next, what comes in the -position of object in the inner four-position base? First, the sensory image, namely, the sensory content and sensory form that have been formed in the outer four-position base in the sensory stage of cognition, is transmitted to the position of the object in the inner four-position base, that is, to the inner Hyungsang. Then the protoimage and the form of thought (that is, the prototype) corresponding to the sensory content and sensory form are drawn by the spiritual apperception from within the memory. These two elements, namely, the sensory image and the prototype, form the inner Hyungsang.

Under these circumstances, give-and-receive action of the collation type takes place. This is so because the spiritual apperception, which is the subject, compares (collates) the two elements (i.e., the prototype and the sensory image) and makes a judgment as to their agreement or disagreement. Cognition takes place through this judgment, which is called “collation” in Unification epistemology. Thus, we come to the conclusion that cognition takes place through collation. Consequently, Unification epistemology becomes a “theory of collation” in terms of method, whereas Marxist epistemology was a “theory of reflection” and Kant's epistemology is “theory of synthesis.” Sometimes, however, cognition may not be sufficiently well established
through a single cognitive process (inner give-and-receive action) at the understanding Stage. In such a case, inner give-and-receive action continues together with practice (i.e., experiments, observations, experiences, etc.) until a new, sufficiently clear cognition is obtained.

3. The Rational Stage of Cognition

Next is the rational stage of cognition. Reason refers to the ability to think by means of concepts and ideas.

Reason operates as the function of judgment and conceptualization even in the understanding stage, but in the rational stage, new knowledge is obtained through reasoning on the basis of the knowledge obtained in the understanding stage.

After all, cognition in the rational stage is none other than thinking. This corresponds to the formation of Logos (a plan) through the inner developmental four-position base in the Original Image. Thinking takes place through give-and-receive action within the mind, which is collation-type give-and-receive action. That is, necessary elements are chosen from among the various ideas, concepts, mathematical principles, laws, and so on, already existing in the inner Hyungsang, and various mental operations are performed on those elements, such as association, separation, synthesis, and analysis.

These operations are performed on the foundation of the give-and-receive action of the collation type, that is, the comparison between idea and idea, between concept and concept and so forth. Knowledge increases through the repetition of such operations. In this inner give-and-receive action as well, the inner Sungsang functions as spiritual apperception. Cognition in the rational stage is the formation of the inner developmental four-position base (Fig. 9-4).

![Fig. 9-4: Formation of The Inner Developmental Four-Position Base](image)

In the rational state of cognition, acquisition of new knowledge takes place continually through completing each stage of judgment. That is to say, each new bit of knowledge that is obtained (completed judgment) is material for thinking transmitted to the inner Hyungsang, and is used for the formation of new knowledge in the next stage. In this way, knowledge develops. That
is, knowledge develops by repeating the formation of the inner four-position base (Fig. 9-5).

**Fig. 9-5: Formation of Repetitive Inner Four-Position Bases through Reasoning**

The development of this kind of inner four-position base takes place together with practice. The result (new body) obtained through practice is passed on to the inner four-position base (the inner Hyungsang within the Sungsang), and is used for the acquisition of new knowledge. When new knowledge is obtained, its truth can be tested through yet another instance of practice. In this way, repetitive instances of practice, that is, repetitive formations of outer four-position bases, take place together with the development of inner four-position bases for cognition (Fig. 9-6).

**Fig. 9-6. Formation of Repetitive Outer Four-Position Bases Through Practice**

**F. The Process of Cognition and the Physical Conditions**

Unification Epistemology is a theory based on the Unification Principle and Unification Thought. Therefore, even though this epistemology may contain points and terms different from those of traditional epistemologies, this does not mean that Unification Epistemology is incorrect. If,
however, any assertion of Unification Epistemology turns out to be contradictory to established scientific theories, then Unification Epistemology will be nothing more than an unsubstantiated claim just as many past epistemologies have been, and its universal validity will not be ascertained.

Traditional epistemologies, namely, the empirical, rational, transcendental (Kantian), materialistic (Marxist) epistemologies, have proven to be theories that have nothing to do with scientific knowledge, in other words, they have proven to be in disagreement with established scientific views. Consequently, they have little persuasiveness today, in view of the great development science has achieved. This section offers evidence to show that Unification Epistemology is a valid theory from the standpoint of scientific knowledge as well.

Those points will be discussed below.

1. Parallelism between Psychological Process and Physiological Process

Unification Thought asserts, based on its theory of the dual characteristics of the Original Image, that all beings have dual characteristics, namely, Sungsang and Hyungsang.

The human being is a dual being of mind and body, and the cells, tissues, and organs making up the human body are composed of mental and physical element as well. Furthermore, all human actions and operations are dual—which means that psychological and physiological actions are always at work in parallel. Therefore, from the perspective of Unification Thought, in cognition as well, psychological and physiological processes are always at work in parallel. This means that mental action occurs through the give-and-receive action between the mind and the brain (Fig. 9-7). Here, mind refers to the union of spirit mind (mind of the spirit person) and physical mind (mind of the physical person).

Wilder Penfield (1891-1976), a world-renowned authority in the study of the brain, compared the brain to a computer, saying that “the brain is a computer, and the mind is a programmer.” Another renowned researcher of the brain, John C. Eccles (1903- ), also said that the mind and the brain are different things, and that it is necessary to grasp the problem of the mind and body as the interaction between mind and brain. Their assertions are in accord with the view of Unification Thought that the mental activities are made through the give-and-receive action between mind and brain.

![Fig. 9-7. Mental Action Through the Give-and-Receive Action between Mind and Brain](image)

2. The Sources That Correspond to Protoconsciousness and Protoimage

Next, I will cite certain scientific views arguably that support the concepts of protoconsciousness and protoimage, which are unique to Unification Epistemology.

As explained before, protoconsciousness is the cosmic consciousness which has permeated the cells and tissues of living things, that is to say, it is life; and protoimage is the image reflected on the protoconsciousness, which is a film of consciousness. Protoconsciousness is purposeful consciousness, and protoimage is nothing but information. This means that cells have purposeful
consciousness and perform certain functions on the basis of information contained in them.

Let us verify protoconsciousness and protoimage from the standpoint of the theory of cybernetics. Cybernetics is the science of the transmission and control of information in living beings and in machines. In living beings, bits of information are transmitted through sense organs to the centers, which integrate them and send proper instructions to effectors (muscles). This is one of the phenomena of cybernetics in living beings.

When we look at a single cell, we can see cybernetic phenomena taking place within it. That is, a continuous repetition of the transmission of information from the cytoplasm to the nucleus and the response to it from the nucleus is made in a cell, whereby the cell exists and multiplies. Accordingly, we can find autonomy even in a single cell. The autonomy of a cell is none other than life and protoconsciousness.

The French physiologist Andre Coudet-Perrot, for example, explains in Cybemilique el Biologie that the cell nucleus, which has the source of the cell's information, gives instructions to the cytoplasmic organelles (mitochondria, Golgi complex, etc.) to carry out the chemical reactions necessary for the life of the cell. The cell's information includes all the information concerning the anatomical shapes and essential functions of living beings. Here, the following questions may arise. First, the code (information) must be decoded and memorized, but what is the subject that decodes and memorizes these codes? Second, in order for the cell nucleus to issue instructions to cause the chemical reactions necessary for the life of the cell, the nucleus must be accurately aware of the situation inside the cell. What is the subject of this awareness?

These questions cannot be answered from only the position of science (physiology) alone, since science deals exclusively with phenomenological aspects. Unification Thought, however, with its theory of dual characteristics, can clearly state that there is a purposeful element of Sungsang, namely, consciousness, working within the cell. The consciousness within each cell is protoconsciousness (inner Sungsang), and the information is the protoimage (inner Hyungsang).

3. Correspondence of the Psychological and Physiological Processes in the Three Stages of Cognition

As discussed above, the three stages of cognition are the sensory stage, the understanding stage, and the rational stage. According to cerebral physiology, there are physiological processes corresponding to the three stages of cognition.

The cerebral cortex can roughly be divided into three areas, namely, the sensory area, which receives signals from the sense organs; the motor area, which sends out the signals related to voluntary movements; and the association areas, which are divided into frontal, parietal, and temporal association areas. It is considered that the frontal association area is concerned with the functions of will, creation, thinking, and emotion; the parietal association area is concerned with the functions of perception, judgment, and understanding; and the temporal association area is connected with the mechanism of memory.

First, the information about sight, hearing, taste, smell, touch, etc., is transmitted through peripheral nerves to the sensory area of visual sense, auditory sense, gustatory sense, olfactory sense, and tactile sense (somatic sensory), respectively. The physiological process that takes place in the sensory area corresponds to the sensory stage of cognition. Next, the information from the sensory area is gathered in the parietal association area, where it is understood and judged. This corresponds to cognition in the understanding stage. Based on this understanding and judgment, thinking is made in the frontal association area, and creative activities are carried out. This corresponds to the rational stage of cognition. In this way, the three stages of cognition
4. Correspondence between Psychological Process and Physiological Process in the Transmission of Information

In the human body, there are functions constantly operating to receive various kinds of pieces of information from outside and from inside of the body, to process the pieces of information, and to respond to them. The stimulation received by a receptor (sense organ) becomes an impulse and passes through the afferent path of the nerve fiber to reach the central nerves. The central nerves process that information and send out an instruction, which is transmitted as an impulse through the efferent path of the nerve fiber to the effector which responds to it (Fig. 9-9).

When a response toward the stimulation takes place in a manner that is unrelated to consciousness at the higher center, we call that a reflex. The spinal cord, medulla oblongata, and midbrain, are reflex centers, sending appropriate orders in response to stimulation.

Fig. 9-8: Functional Areas in the Cerebral Cortex and the Three Stages of Cognition

Once a piece of information has entered the body through a receptor, how is it transmitted? The information that has entered through a receptor becomes a nerve impulse, which is an electric impulse. The nerve impulse refers to a change in the electrical potential of the membrane between the excited and non-excited parts of the nerve fiber. The nerve impulse moves along the nerve fiber. The change in the electrical potential that takes place at that moment is called
“action potential.”

The inside of the membrane of a nerve fiber is negatively charged in the unstimulated state, but when an impulse passes through it, the charge is reversed, and the inside becomes positively charged. This phenomenon takes place when sodium ions (Na+) flow into the membrane from the outside. Then, when potassium ions (K+) flow out from the inside of the membrane, the balance of charges is restored to its former state (i.e., a negatively charged state). In this way, change in electrical potential of the membrane takes place and moves along the nerve fiber (Fig. 9-10).

Next, how is the nerve impulse transmitted at the joint between neurons, namely, at the synapse? There the electrical impulse is converted into a discharge of chemical transmitter substances and moves through the gap in the synapse. When they reach the next neuron, the chemical process is again converted into an electrical process. In other words, an electrical signal in the nerve fiber is converted into a chemical signal at the synapse, and then, when it reaches the next neuron, it is converted back into an electrical signal. The transmitter substance in the synapse is said to be acetylcholine in motor and parasympathetic nerves, and noradrenaline in sympathetic nerves.

The mechanism for the transmission of information explained above may be expressed in a

![Diagram: Paths for the Transmission of Information in the Human Body](image-url)
The above is the physiological process of the transmission of information, but from the perspective of Unification Thought, there is always a conscious process behind a physiological process. That is, behind the movement of the action current in the nerve fiber and the transmitter substances at the synapse, there is always protoconsciousness at work, perceiving the content of the information and transmitting it to the center. In other words, protoconsciousness can be seen as the bearer of information. Thus, it can be understood that the action current in the nerve fiber and the chemical material at the synapse are accompanied by protoconsciousness, which is the bearer of information.

5. Corresponding Aspects in the Formation of Prototypes

It has already been explained that the sources that correspond to protoimage and image of relation are the content of cells and tissues and the mutual relationships among these elements. I will call these the “terminal protoimage” and “terminal image of relation,” respectively. On other hand, I call the protoimage and the image of relation that arise at the understanding stage of
In the process whereby the terminal protoimage reach the higher center through nerve paths, they undergo selection at each level of the central nervous system and are combined, associated, and arranged to form central protoimages. In the case of the terminal images of relation as well, they undergo selection at each level of the central nervous system and are combined, associated, and arranged to form the central images of relation, which, when they reach the cerebral cortex, become the forms of thought. Here, each level of the central nervous system stores the protoimages and images of relation on its own level.

Among the elements from which prototypes are composed, there are also the empirical images, in addition to the central protoimages and forms of thought. These empirical images are the cognition (knowledge) gained through experiences and stored in the memory center. They constitute a part of the prototypes, which can be used for later cognition.

As information is passed on from the lower to the higher levels, the amount of information received in the central nervous system (input), and the amount given out (output) increase. At the same time, the ways of processing information become more inclusive and universal. This is similar to an administrative organization: the higher the level, the greater amount of information dealt with and the more inclusive and universal the way of processing that information.

In the highest center, namely, the cerebral cortex, the reception of information is none other than cognition; the storage of information is none other than memory; and the output of information is none other than thinking (conception), creation, and practice. The integration at the lower centers is similar, although it is different in dimension from the integration at the cerebral cortex. Purposeful integration by consciousness is exercised at each center. To put this in another way,
at each level of the central nervous system, physiological integration is accompanied by mental integration. In other words, the physiological process of transmitting information (nerve impulses) in the central nerves is always accompanied by psychological processes of judgment, memory, conception, and so on.

As for the transmission of the image of relation (images of form), the fact that the processing of information becomes increasingly universal as it goes from the lower to the higher centers means that, as particular terminal images of relation are passed on to the higher centers, those images of relation gradually become universalized and generalized. When they reach the cerebral cortex, they are completely conceptualized into the forms of thought, or categories.

6. Prototypes and Physiology

Prototypes refer to the ideas and concepts possessed in advance by the subject at the time of cognition, and can be called memory as well. It has previously been explained that the human being possesses a priori prototypes (original prototypes) and empirical prototypes, which can be expressed—borrowing physiological expressions—as “hereditary memory” and “acquired memory,” the latter gained through experience. The “hereditary memory” which is the information concerning the cells and tissues of a human being as a living being, is considered to be stored in the limbic system—the part of the cerebrum that consists of the older cortex, covered by the new cortex. Then, from a physiological perspective, how and where is the “acquired memory” stored?

Memory can be divided into short-term memory, which lasts only a few seconds, and long-term memory, which lasts from several hours to several years. Short-term memory is considered to be based on electrical reverberating circuit. With regard to long-term memory, two theories have been proposed, i.e., the “neuron circuit theory” and the “memory substance theory.” The neuron circuit theory is the view that each memory is stored in a particular network of neuron circuit, whose junctions (synapses) receive changes through the repeated nerve impulse. The memory substance theory is the view that such memory substances as RNA, peptide, etc., have something to do with each memory. However, recently the number of researchers who advocate the memory substance theory is decreasing. As for the area in which the long-term memory is stored, it is considered to be as follows: There is a part of the limbic system called the hippocampus, which is located within the cerebrum. This hippocampus first plays the role in the initial processing of the information to be memorized, and then the memory is thought to be stored in the new cortex (temporal lobe) for a long time. That is, memory is considered to be stored in the temporal lobe through the hippocampus.

Goudet-Perrot explains that in cognition, such memory (stored knowledge) is collated with the information of an object in the external world coming through the sense organs, and is judged: “The information received by the sensory receptors is collated with the knowledge that was acquired by the sensory center in the cerebral cortex and was stored in memory, and judgment is made.” This view is in accord with the position of Unification Thought that information coming from the external world is collated with prototypes (inner images), and is judged as to whether it is in agreement or in disagreement with the prototypes.

7. The Encoding of Ideas and the Ideation of Codes

In the process whereby a human subject cognizes an object, the information coming from the object, upon reaching the sense organs, turns into an impulse, which is a kind of code. The impulse, then, is ideated in the sensory center in the cerebral cortex and is reflected on consciousness as an image (an idea). This is the “ideation of a code.” On the other hand, in the case of practice, an action is taken based on a certain idea. In this case, the idea becomes an impulse, passes through motor nerves, and moves an effector (muscle). This is the “encoding of
According to cerebral physiology, an idea comes into being through cognition and is stored in a specific area of the brain as memory, encoded as a particular pattern of combinations of neurons. In order to recall a particular memory thus encoded, consciousness decodes the code and understands it as an idea. That is, in the storage and the recollection of memory, the “encoding of ideas” and the “ideation of codes” seem to be carried out. With regard to this matter, neuro-physiologists, M. S. Gazzaniga and J. E. LeDoux said the following:

Our experiences are indeed multifaceted, and it is our view that different aspects of experience are differentially stored in the brain. 45

We may be faced with the fact that memory storage, encoding, and decoding is a multifaceted process that is multiply represented in the brain.

46 That kind of mutual conversion between an idea and a code can be regarded as a type of induction phenomena arising between the Sungsang type mental coil, which carries the idea, and the Hyungsang type physical coil (neurons), which carries the code, just as electricity moves between the first coil and the second coil through induction. The mutual conversion of an idea and a code provides support for the assertion that cognition is carried out through give-and-receive action between psychological and physiological processes.

III. Kant's and Marx's Epistemologies from the Perspective of Unification Thought

A. Critique of Kant's Epistemology

1. Critique of the Transcendent Method

Kant asserted that the subject is endowed with a priori form is of thought (categories). This statement, needless to say, represents Kant's position of not acknowledging forms of existence in the external world.

However, when we examine them well, we realize that there are forms of existence that correspond to the forms of thought. For example, all things in the objective world exist and perform their motion in the form of time and space. Also, scientists can deliberately give rise to a certain phenomenon oil the basis of time and space in the objective world. Therefore, the form of time and space is not only a subjective form, but an objective form as well.

The same can be said about the form of causality. Scientists have discovered numerous relations of cause and effect from the phenomena of the natural world and have come to be able to reproduce similar phenomena on the basis of the relations of cause and effect. This indicates that indeed there are relations of cause and effect in the objective world.

Also, Kant said that an object of cognition is established through the combination of the form of the subject and the content coming from the object. From the perspective of Unification Thought, the subject (person) as well as the object (all things) have both content and form. What the subject possesses is not what Kant called “a priori forms” alone; rather, it is previously existing prototypes, which have both content and form and, therefore, include the forms mentioned by Kant. Also, what comes from the object is not a chaotic manifold of sensations, but rather sensory content organized by the forms of existence.

Furthermore, the subject (person) and object (all things) are in a correlative relationship and bear resemblance to each other. Therefore, cognition is not carried out through synthesis of the object; rather, cognition is carried out as the “content and form” (the prototype) of the subject, and the “content and form” of the object are collated through give-and-receive action between
them, and a judgment is made.

2. Critique of Kantian Agnosticism

Kant thought that only natural, scientific knowledge in the phenomenal world is true, and he considered the world of things-in-themselves (the noumenal reality) unrecognizable. Consequently, he entirely separated the phenomenal reality from the noumenal reality. This led to the separation between pure reason and practical reason, and the separation between science and religion.

From the perspective of Unification Thought, the thing-in-itself is the Sungsang of a thing, while the sensory content is its Hyungsang. Sungsang and Hyungsang are unified in all things, and since Sungsang is expressed through Hyungsang, we can know the Sungsang of a thing through its Hyungsang.

In addition, according to Unification Thought, the human being is the lord of dominion over all things, or the lord of creation, and all things were created in resemblance to the human being, as objects of joy to human beings. This means that the human being and all things resemble each other in structure and in elements; accordingly, they resemble each other in content and in form as well. Therefore, in cognition, the content and form possessed by the subject (human being) are similar to the content and form possessed by all things, and they can be collated. In addition, since through its content the thing-in-itself, namely, the Sungsang of the object, is expressed, the subject can cognize not only the Hyungsang (sensory content and form) of the object, but also its Sungsang (the thing-in-itself). Since Kant was ignorant of the principled relationship between mankind and all things, he fell into agnosticism.

B. Critique of Marxist Epistemology

1. Critique of the Theory of Reflection

As explained in the section on Unification Epistemology, if there is no prototype within the subject of cognition that corresponds to the things in the external world as criteria for judgment, cognition cannot be made, even if the external world is reflected on the consciousness. Moreover, since cognition is carried out through the give-and-receive action between subject and object, it is necessary for the subject to have interest in the object. Even though an object in the external world is reflected on the consciousness of the subject, if the subject has no interest in the object, cognition will not take place. This means that cognition is not carried out through a passive material process like reflection, but becomes possible only through the participation of an active mental process (i.e., interest in the object and the function of collation).

2. Critique of Sensory Cognition, Rational Cognition, and Practice

In Marxist epistemology, the process of cognition consists of three states, namely, sensory cognition, rational cognition, and practice.

The important question here is how consciousness, which is field to be a product or a function of the brain and to reflect the objective world, can make rational (logical) cognition (i.e., abstraction, judgment, inference), and moreover, how it can direct practice (revolutionary practice). Even though there is a wide gap between the passive process of reflecting the external world on one hand, and rational cognition and the active process of practice on the other, no reasonable explanation is given. This means that there is a logical gap here in the Marxist view.

From the perspective of Unification Thought, cognition and practice can never be made based solely on the physiological processes of the brain. This is because cognitive action takes place through the give-and-receive action between the mind and the brain. In other words, cognition and practice are carried out through a relationship of give-and-receive action between the mind,
which possesses the function of understanding and reason, and the brain.

The next question concerns the role of practice in cognition. Lenin said that cognition proceeds to practice, and Mao Tse-tung asserted that cognition and practice are inseparable. In this respect, Unification Thought has no objection. All things were created as objects of joy for human beings, and we are to exercise dominion (practice) over all things. Accordingly, we cognize all things in order to exercise dominion (practice). Cognition and practice form a correlative circuit of give-and-receive action between human beings and all things (Fig. 9-12). Thus, there is no cognition apart from practice (dominion), and no practice (dominion) apart from cognition.

Fig. 9-12: Correlativity of Cognition and Practice

Practice, as advocated by Marxism, is ultimately directed toward revolution. Contrary to that, Unification Thought asserts that neither cognition nor practice is ever carried out with revolution as its objective, but rather, they are carried out for the actualization of the purpose of creation. The purpose of creation is actualized when (1) God exercises dominion over human beings with love, and human beings return beauty to God; and (2) human beings exercise dominion over all things with love, and all things return beauty to human beings—whereby joy is realized in God and human beings. Therefore, both cognition and practice are carried out for the purpose of obtaining joy through love.

3. Critique of the Communist Concepts of Absolute Truth and Relative Truth

Lenin and Mao Tse-tung acknowledged the existence of absolute truth, saying that human being infinitely approaches absolute truth by repeating cognition and practice. Yet, their concept of “absolute” is ambiguous. Lenin said that the sum-total of relative truths is the absolute truth. No matter how we may sum up relative truths, however, the result is simply relative truths summed up, and cannot become absolute truth.

Absolute truth refers to the universal, eternal truth. Therefore, without having the Absolute Being as the standard, the concept of absolute cannot be established. Absolute truth is one with, and inseparable from, the absolute love of God, as explained in "Axiology." This is the same as the way in which the warmth and brightness of sunlight are one and inseparable. Therefore, there can be no absolute truth apart from God's absolute love. Consequently, only when centered on God's love, will the human being understand the purpose of creation of all things and obtain true knowledge of them. Therefore, if God is denied, there is no way to obtain absolute truth, no matter how strenuously one may engage in practice.
CHAPTER 10: LOGIC

Logic is the scientific study of the laws and forms of thinking. Since Aristotle, who is considered
to be its founder, formal logic has dealt with the laws and forms commonly followed by thinking,
which contains various contents. In contrast to this, Hegel's and Marx's dialectics have dealt with
the laws and forms in the process of the development of both thinking and nature.

In this chapter, first I will introduce the outline of traditional systems of logic, focusing especially
on formal logic and Hegelian logic. Then, I will introduce the logic established on the basis of
Unification Thought. In addition, I will examine traditional systems of logic from the perspective
of Unification Thought.

I. Traditional Systems of Logic

A. Formal Logic

Formal logic has existed, almost without change, for about two thousand years, or since Aristotle-
which prompted Kant even to remark, “That logic has already, from the earliest times, proceeded
upon this sure path is evidenced by the fact that since Aristotle it has not been required to retrace
a single step, ...It is remarkable also that to the present day this logic has not been able to
advance a single step, and is thus, to all appearance, a closed and completed body of doctrine.”
A few of the important points of formal logic will now be presented.

1. The Laws of Thought

Formal logic enumerates the following four laws as the laws of thought:
   i) The Law of Identity
   ii) The Law of Contradiction
   iii) The Law of the Excluded Middle
   iv) The Law of Sufficient Reason

The Law of Identity can be expressed by the form “A is A,” as in the statement, “a flower is a
flower.” This implies that, in spite of changes in phenomena, the substance of the flower remains
unchanging. This also implies identity in thinking itself That is to say, the concept of “flower”
has one and the same meaning in every case. Furthermore, this principle can also imply that two
concepts are in agreement, as in the statement, “a bird is an animal.”

The Law of Contradiction can be expressed by the form “A is not not-A.” It can be regarded as
the Principle of Identity stated in reverse. In saying that “a flower is not not-flower,” one is
actually saying that “a flower is a flower.” Likewise, in saying that “a bird is not other than an
animal,” one is actually saying that “a bird is an animal.” One is an affirmative way of expression,
and the other is a negative way of expression, but the content is the same.

The Law of the Excluded Middle can be expressed as, “A is either B or not-B.” This means that
there can be no third or middle judgment as “A is B and not-B.” The Law of Sufficient Reason
was first advocated by Leibnitz. Its meaning is that every act of thinking comes into being due
to necessary reasons. Expressed in a more general way, it becomes the law of cause and effect,
which states that everything has a sufficient reason for its existence.

There are many other laws, but all of them are derived from these four fundamental laws.

Formal logic also consists of three fundamental elements, that is, three elements of thought:
concept, judgment, and inference. I will explain each of them next.

2. Concept

A concept is a general representation (or idea) through which the essential characteristics of a
thing are grasped.

Concepts have two aspects, namely, intension and extension. To explain these, let us take living beings as an example. Living beings can be classified into the concepts of various levels, such as animals, vertebrates, mammals, primates, and human beings. Living beings are those beings that have life. Animals, in addition to life, also have senses. Vertebrates have a backbone. Mammals have the nature of suckling their young. Primates have the ability to grasp things. Human beings have reason. In this way, the living beings of each level, represented by a certain concept, possess a certain common nature. The qualities, or properties, common to a certain concept are called the intension of that concept.

Among living beings, there are animals and plants, and among animals there are mollusks, arthropods, vertebrates, etc. Among vertebrates, there are reptiles, birds, mammals, etc. Finally, among mammals, there are primates, carnivores, etc.; and among primates there are the various kinds of apes and human beings. In this way, a set of things to which a certain concept is applied is called the extension of that concept (Fig. 10-1).

<table>
<thead>
<tr>
<th>Intension</th>
<th>Extension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living beings</td>
<td>life</td>
</tr>
<tr>
<td>Animals</td>
<td>life, senses</td>
</tr>
<tr>
<td>Vertebrates</td>
<td>life, senses, backbones</td>
</tr>
<tr>
<td>Mammals</td>
<td>life, senses, backbones, suckle</td>
</tr>
<tr>
<td>Primates</td>
<td>life, senses, backbones, suckle,</td>
</tr>
<tr>
<td></td>
<td>their young, ability to grasp</td>
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<tr>
<td>Humankind</td>
<td>life, senses, backbones, suckle,</td>
</tr>
<tr>
<td></td>
<td>their young, ability to grasp,</td>
</tr>
<tr>
<td></td>
<td>reason</td>
</tr>
</tbody>
</table>

Fig. 10-1: Intension and Extension

When we compare any two concepts, the concept whose intension is broader and extension narrower is called "specific concept" (or subordinate concept), and the concept whose intension is narrower and extension broader is called "generic concept" (or superordinate concept). For example, when we compare the concept of vertebrate with the concept of reptile, the former is a generic concept in relationship to the latter; and the latter is a specific concept in relationship to the former. Also, when we compare the concept of animal with the concept of mollusk, the former is a generic concept, and the latter is a specific concept. If we repeat this operation over and over again, we will eventually reach the highest generic concept, beyond which no other concept can be traced. Such concepts are called "categories" (Fig. 10-2). In addition, the pure concepts that reason has by nature (rather than through experience) are also called categories. These categories vary from philosopher to philosopher. The reason is that the most important fundamental concepts in each thought system are considered categories. Accordingly, the
meaning of categories vary from philosopher to philosopher.

Aristotle was the first philosopher to establish categories. He set up the following ten categories, taking clues from grammar:

i) substance
ii) quantity
iii) quality
iv) relation
v) place
vi) time
vii) position
viii) condition
ix) action
x) passivity

In the modern age, Kant established 12 categories, which were mentioned in “Epistemology.”

3. Judgment

a) What is judgment?

An assertion of something about a certain object is called a Judgment.” Logically, a judgment is an affirmation or denial of a relation among certain concepts. When expressed in language, a judgment is called a proposition.

A judgment consists of the three elements of subject, predicate, and copula. The object to which a thinking is directed is the subject; the predicate describes its content; and the copula connects the two. Generally, the subject is expressed as 'S', predicate as 'P', and copula as a judgement is formulated as "S-P."

b) Kinds of Judgment

As for the kinds of judgment, the twelve forms of judgment proposed by Kant are still employed in formal logic today. (Based on these forms of judgment, Kant derived his twelve categories.) Kant's twelve forms of judgment are as follows:

Quantity
Universal judgment: Every S is P.
Particular judgment: Some S is P.
Singular judgment: This S is P.

Quality
Affirmative judgment: S is P.
Negative judgment: S is not-P.
Infinite judgment: S is not-P.
Relation Categorical Judgment: S is P.
Hypothetical Judgment If A is B, C is D
Disjunctive judgment: A is either B or C
Modality Problematic judgment: S may be P.
Assertoric judgment: S is in fact P.
Apodeictic judgment: S must be P.

c) Basic Form of Judgment

Of the above forms of judgment, the most basic is the categorical judgment. If the universal and particular forms of judgment concerning quantity, and the affirmative and negative forms of judgment concerning quality are combined with the categorical judgment, the following four kinds of judgment can be obtained:

Universal Affirmative judgment: Universal Negative judgment: Particular Affirmative judgment:
Particular Negative judgment:
  Every S is a P. (A)
  No S is a P. (E)
  Some S is a P. (I)
  Some S is not a P. (O)

The codes of A, E, I and 0 derive from the first two vowels of the Latin words affirmo (“affirm” A, I) and nego (“negate” E, O).

d) Distributed and Undistributed Terms

When making a categorical judgment, one must examine the relationship between the extension of the subject and that of the predicate. When a term applies to the proposition throughout its entire extension, that term is said to be “distributed.” When the term applies to only a part of its extension, that term is said to be undistributed.”

For example, in the universal affirmative judgment “Every man (S) is an animal (P)” judgment A), the subject is distributed while the predicate is undistributed (Fig. 10-3). In other words, the term “man” applies to the proposition “every man is an animal,” throughout its entire extension,
but the same is not true about the term animal.

Fig. 10-3. Universal Affirmative judgment

Fig. 10-4: Universal Negative judgment

In the universal negative judgment (judgment E) “No man is a plant,” both subject and predicate are distributed (Fig. 10-4).

4. Inference

Inference refers to the process of reasoning whereby a proposition is derived from one or more propositions. The propositions which are already known are called “premises,” and the proposition derived from them is called “conclusion.” In this process, there are deductive inference and inductive inferences. Let us first deal with deductive inferences. When there is only one proposition, which is used as the premise, the inference is called direct inference.” When there are two or more propositions as the premise, it is called an “indirect inference.” Indirect inference will be introduced here.

When a conclusion is derived from two premises, we have a “syllogism,” which can be categorical, hypothetical, disjunctive, or dilemma. The following is an example of a categorical syllogism:

Man is mortal. (major premise)
Socrates is a man. (minor premise)
Therefore, Socrates is mortal. (conclusion)

Here, of the three concepts (“Socrates,” “man” and “mortal”), “mortal” has the greatest extension; therefore, it is called the “major term.” Next, “Socrates” has the smallest in extension; therefore, it is called the “minor term.” The extension of “man” is between the two; therefore, it is called the “middle term.” If we label the major term as P, the minor term as S, and the middle term as
M, the above example can be indicated as:

\[ M \text{ is } P. \ S \text{ is } M. \ \text{Therefore, } S \text{ is } P. \]

Between the two premises, the one containing P is called the “major premise,” and the one containing S is called the “minor premise.”

5. Induction and Analogy

a). Induction

The method by which one attempts to reach a general assertion from a number of observed particular facts is called inductive inference, or induction. It is regarded as an application of the syllogism. The following is an example of induction:

Horses, dogs, chickens, and cows are mortal. Horses, dogs, chickens, and cows are animals. Therefore, all animals are mortal.

This syllogism makes the mistake of the minor term being unduly distributed (the fallacy of illicit minor); still such inductive inferences are possible in natural science because of the “principle of uniformity in nature” and the “law of causality.” The former means that all phenomena in the natural world have the same form, and the latter means that there are always cause and effect in natural phenomena.

b) Analogy

Analogy refers to the inference through which, based on similarities, other particular phenomena are inferred from known particular phenomena. This is regarded as a kind of induction. For example, the following is an analogy: For the existence of living beings, water, air, appropriate temperature, and so on, are required.

On Mars there are water, air, appropriate temperature, and so on. Therefore, there probably exist living beings on Mars. Because this syllogism makes the mistake of an undistributed middle concept (fallacy of undistributed middle), the conclusion has merely the value of probability. But if the middle concept is distributed (that is, if all the necessary conditions for the existence of living beings are given), the conclusion becomes certain.

B. Hegel's Logic

1. The Characteristic of Hegel's Logic

Hegel's logic deals with the development of God's thinking, prior to the creation of the world, and is called heavenly logic. 2 However, unlike formal logic, it does not merely deal with the formal laws of thought. Although it holds itself to be the development of God's thinking, it attempts to deal with the most universal definitions and laws of reality.

2. Outline of Hegel's Logic

Hegel's logic consists of three branches, namely, the Doctrine of Being, the Doctrine of Essence, and the Doctrine of Notion. These three branches are each subdivided, such that the Doctrine of Being consists of Quality, Quantity, and Measure; the Doctrine of Essence consists of Essence, Appearance, and Actuality; and the Doctrine of Notion consists of Subjective Notion, Objective Notion and the Idea, and these are each, further subdivided. For example, Quality in the Doctrine of Being consists of Being, Determinate Being, and Being-for-Itself, and Being further consists of Being, Nothing, and Becoming.

The starting point of the development of Hegel's logic is the dialectic of Being-Nothing-Becoming. After passing through these three stages, Being moves on to Determinate Being. This Determinate Being has three further stages, and after passing through them, the Determinate
Being moves on to Being-for-Self. Being-for-Self has three additional stages, and when they are gone through, it moves on to Quantity. Quantity moves on to Measure by passing through its own three stages, and when Measure has passed through its three stages, the theory concerning Being comes to an end.

Next is the theory concerning Essence. Hegel's logic moves from Essence to Appearance, and from Appearance to Actuality. Then comes the theory concerning the Notion. Notion moves from subjective Notion to Objective Notion, and from Objective Notion to the Idea. Within the Idea, there are three stages, namely, Life, Cognition, and the Absolute Idea. The Absolute Idea is the final destination in the development within logic.

Then the world of logic or the world of Idea negate itself, in order to realize itself truly, and moves on to the realm of Nature. According to Hegel, Idea moves on to become external to itself, in other words, Nature is the self-alienation of Idea, the negative of Idea, and Idea in the form of otherness. There are three stages of Mechanics, Physics and Organics in the realm of Nature.

Furthermore, Idea, which externalizes itself by negating itself, returns to its original self by further negating the negation. Idea as having recovered itself through human being is Spirit. Spirit passes through the three stages of Subjective Spirit, Objective Spirit, and Absolute Spirit. The Absolute Spirit stands at the highest point in the development of Spirit. The Absolute Spirit develops itself by passing through the three stages of Art, Religion, and Philosophy. The above description of Hegel's system can be illustrated in the following diagram (Fig. 10-5).

3. The Dialectic of Being-Nothing-Becoming

Hegel's logic, starting with Being, deals with the process of reaching the Absolute Idea. In this section, I will examine the initial dialectic of Being-Nothing-Becoming in the Doctrine of Being, because this portion constitutes the core of Hegel's logic.

Hegel's logic starts with Being. Being means simply that which exists, but this is the most abstract of all concepts, and is an entirely indeterminate, empty thought. Therefore, lie says it is negative, namely, Nothing. For Hegel, Being and Nothing are both empty concepts, and there is little distinction between the two. Next, Hegel says that the unity of Being and Nothing is Becoming. Both Being and Nothing are empty abstractions, but Becoming, which is the unity of the two opposites, is the first concrete thought. With this logic of Being-Nothing-Becoming as the basis, the logics of thesis-antithesis-synthesis, affirmation-negation-negation of negation, etc.,
which are usually regarded as Hegel's method, came to be established.

Fig. 10-5: Hegel's system

4. Determinate Being

Having examined Being-Nothing-Becoming, we move on to the examination of the Determinate Being.

Determinate Being is Being with a certain form, Being considered concretely. While Being means simply to that which exists, Determinate Being means that which is something. Moving from Being-Nothing-Becoming to Determinate Being, in short, means moving from the abstract to the concrete. Becoming is a contradiction containing Being and Nothing within itself, and through this contradiction, Becoming transcends itself to become Determinate Being.

In this way, Determinate Being is a definite Being, a qualified Being. This determinateness of Determinate Being was called Quality by Hegel. However, even though we may say determinate, what is considered here is simple determination.

The determination that makes Being a Determinate Being implies the affirmative content of something, and at the same time, it implies limitation. Therefore, the quality that makes something what it is, is reality, when seen from the affirmative aspect of something, and at the same time it is negation when seen from the aspect of not being other thing. Therefore, in Determinate Being, reality and negation, or affirmation and negation, are united. Next, Determinate Being proceeds to Being-for-Self. Being-for-Self refers to the Being that is not
related to another thing, nor changes into another thing, but stays as itself in every way.

5. Being-Essence-Notion

In the Doctrine of Being, starting from an analysis of what it is to exist, Hegel discussed the logic of change, or the logic of generation and disappearance. Next, the Doctrine of Being proceeds to the Doctrine of Essence. Here, the unchangeable aspect within things and the interconnectedness among all things are discussed. Next, it proceeds to the Doctrine of the Notion as the unity of the Doctrine of Being and the Doctrine of Essence. Here, the fact that things do not cease to be themselves while changing into other beings—that is, self-development—is discussed. The driving force of this development is the notion and life.

Why then can one say that God's thinking proceeded in the way of Being-Essence-Notion? One can understand this if he or she watches the process of his or her cognition as lie or she perceives things from externally to internally, lie says. In the case of perceiving a flower, for example, we first perceive the existence of the flower phenomenally. Next, we perceive the essence of the flower. Then, the notion of the flower is formed, in which the existence of the flower and the essence of the flower are united.

6. Logic-Nature-Spirit

As mentioned before, nature according to Hegel, is the Idea in the form of otherness, or the Idea as self-alienated.

Therefore, if Logic is made to be the thesis, then Philosophy of Nature becomes the antithesis. Next, nature regains consciousness and freedom through the human being and becomes Spirit. Accordingly, the Philosophy of Spirit becomes the synthesis.

The natural world, also, performs the dialectical development of thesis-antithesis-synthesis, that is, the three stages of Mechanics, Physics, and Organics. This does not mean, however, that nature itself develops, but rather, this is the process through which the Idea behind the natural world manifests itself. First, the concept of force appears; next, the concept of physical phenomena; and then, the concept of living beings, lie says.

Finally, the human being appears, and the Spirit develops itself through humankind. This development takes place in the three stages of Subjective Spirit, Objective Spirit, and Absolute Spirit. Subjective Spirit refers to the spirit of the individual; Objective Spirit refers to the socialized spirit, or the objectified spirit transcending the individual.

Objective Spirit has the three stages of Law, Morality, and Ethics. Law refers not to something systematized like the constitution of a state, but to elementary forms in human relationships, like a group of people. Next, man comes to respect the rights of others and to lead a moral life. However, there are still many subjective aspects (individual aspects) there. Thus, ethics appears as the norms that everyone should communally observe. The first stage in ethics is the family. In the family, the members are linked with one another through love, and there is freedom there.

However, in the stage of civil society, the interests of individuals conflict with one another, and freedom becomes restricted. Thus, the state, which integrates the family and civil society, appears. Hegel considered that the Idea would manifest itself fully through the state. The state in which the Idea is actualized is the rational state. Human freedom will be fully actualized in that state.

Finally, there appears the Absolute Spirit. The Absolute Spirit manifests itself through the three stages of art, religion, and philosophy. When it comes to the stage of philosophy, the Idea regains itself. The dialectical movement of the Idea returns to the origin in this way. Nature appears; the human being appears; the state appears; art, religion, and philosophy appear; and finally Idea returns to the perfect Idea (God). By accomplishing this return, the entire process of
C. Dialectical Logic (Marxist Logic)

According to Hegel, the Idea manifest itself as nature in the clothing of matter; therefore, objective reality is the Idea. Marx, however, asserted that objective reality is matter, and that ideas (concepts) are merely the reflections of the material world on human consciousness. Yet Marx accepted, without change, Hegel's dialectic of thesis-antithesis-synthesis, and asserted that it is in fact the form of material development. Accordingly, in opposition to Hegel's "idealistic dialectic," Marx's dialectic is called "materialist dialectic." The logic established in accordance with the materialist dialectic is dialectical logic. Its original characteristic is its opposition to formal logic, especially to the law of identity and the law of contradiction. That is because, according to dialectical logic, in order for things to develop, A should be A and at the same time it should be not-A; and because the laws of thought should be the reflection of the material development of things. Marxists assumed that the forms and laws of thinking advocated by formal logic belong to the superstructure and have a class nature, and that they should reject them and create a new dialectical logic, in opposition to formal logic. However, if formal logic was to be rejected, then one would inevitably run into a difficulty: without formal logic, it is impossible to conduct coherent and correct thinking.

Therefore, in 1950, Stalin published a paper entitled "Marxism and Problems of Linguistics," expressing that language does not belong to the superstructure nor does it have a class nature. With this thesis as the starting point, a series of discussions took place in the Soviet Union from 1950 to 1951 on the subject of how to evaluate formal logic. From those discussions, the conclusion was reached that the forms and laws of formal logic do not belong to the superstructure and do not have a class nature. It was also decided that, while formal logic deals
with elementary laws and forms of thinking, dialectical logic is a higher logic concerning the 
laws of development of objective reality and of thinking, which is the reflection of objective 
reality. 9 Yet, the logic based on materialist dialectic, namely, dialectical logic, makes only basic 
assertions. As a matter of fact, it has not been systematized as of yet. 10

D. Symbolic Logic

Symbolic logic, which is a development of formal logic, is an attempt accurately to research the 
correct method of judgment by using mathematical symbols. Symbolic logic contrasts with formal 
logic in important ways. In formal logic, the subject matter is the relationship of implication 
between terms, that is, the relationship of implication between the subject and the predicate in 
a proposition. In contrast, symbolic logic focuses on the connection between terms, or between 
propositions, and its subject-matter is the study of the laws of thought through the use of 
mathematical symbols.

The five basic forms of connection between propositions are as follow (where p and q are two 
propositions):

1) Negation  “not-p” ......~ p  (or \(\overline{p}\))
2) Disjunction “p or q”...... p v q
3) Conjunction “p and q”...... p \(\cdot\) q
4) Implication “If p then q”......p \(\supset\) q
5) Equivalence “p equals q”....p \(\equiv\) q

Fig 10-a

Through the combination of these five basic forms, any complicated deductive inference can be 
accurately expressed. For example, the basic laws of formal logic, namely, the law of identity, 
law of contradiction, and law of the excluded middle, can be symbolized as follows:

\[
\begin{align*}
\text{Law of identity} & \quad \ldots \ldots \quad p \supset q \quad \text{or} \quad p \equiv q \\
\text{Law of contradiction} & \quad \ldots \ldots \quad \sim(p \cdot \sim p) \quad \text{or} \quad (p \cdot \overline{p}) \\
\text{Law of excluded middle} & \quad \ldots \ldots \quad p \lor \sim p \quad \text{or} \quad p \lor \overline{p}
\end{align*}
\]

Fig. 10-b

Philosophers proposed great thought systems, but the question is whether or not their logical 
constructions are correct. In order to ascertain their correctness, we need to use mathematical 
symbols and make calculations. Symbolic logic came into being from such a point of view.

E. Transcendental Logic

Kant's logic is called transcendental logic. Concerning the question of how objective knowledge 
can be obtained, Kant considered that objective knowledge can be obtained by thinking, through 
the forms of thought (forms of understanding), about the sensory content gained through the 
forms of intuition.

Kant divided the way of judgment into four types: quantity, quality, relation, and mode. Further, 
lie divided each of these into three kinds, establishing twelve forms of judgment. Based upon
these forms, he established twelve forms of thought, or twelve categories. A category is the most basic framework through which we think. Categories are also called a priori concepts.

Ordinary logic, following Aristotle's formal logic, has dealt with the general forms and laws of thought, without considering the object of thought. Kant's logic, however, was epistemological logic, aiming to verify the knowledge concerning the object.

II. Unification Logic

A. Basic Postulates

1. The Starting Point and Direction of Thinking

Traditional systems of logic have focused primarily on laws and forms of thought, but Unification Logic begins by considering, first of all, the starting point of thinking. Unification Logic starts from the question as to why thinking takes place, and then deals with the forms and laws of thought.

Why does the human being think? The reason is that, in creating the universe—specifically, prior to the creation of the universe the first thing that God did was to form Logos (the Word) in His mind. Therefore, the human being, who was created in the resemblance of God, is likewise supposed to think.

Then, for what purpose does the human being think? The human being thinks in order to actualize the purpose of creation, which is motivated by love. For created beings, the purpose of creation is to accomplish both the purpose for the whole and the purpose for the individual. The purpose for the whole is to serve, with love, one's family, neighbors, nation, and all humankind, to please them, and moreover, to please God. The purpose for the individual is to satisfy one's own desires. Ultimately, these dual purposes are the purposes for which the human being should live. For these purposes, the human being thinks. Between the purpose for the whole and the purpose for the individual, the former should be given priority.

Therefore, thinking is to be carried out primarily to actualize the purpose for the whole, and secondarily to actualize the purpose for the individual. That is to say, originally human beings are supposed to think not centering on satisfying their own individual purpose, but centering on loving others.

2. The Standard of Thinking

Unification logic, similarly to ontology and epistemology, has its theoretical starting point in the Original Image. Thus, in order to verify that a theory concerning the phenomenal world is correct and truthful, one must go back to the starting point of creation and find its standard in the Original Image. That is the fundamental position of Unification Logic. Therefore, the standard of thinking is derived from the standard of the logical structure of the Original Image.

3. Related Areas

Not only the structure of human logic, but also the structure of human cognition and the structure of existence of all things are based on the structure of the Original Image. Furthermore, the structure of the way in which the human being acts in relationship to the natural world, that is, the structure of the exercise of dominion over all things, is also based on the structure of the Original Image, as explained in the formation of the outer four-position base in the “Theory of the Original Image.” In this way, the logical structure, the cognitive structure, the structure of existence, and the structure of dominion are all based on the structure of the Original Image. It is only natural, then, that we find mutual relationships among these structures. This means that logic has something to do with epistemology, with ontology, and with the practical aspects of
education, ethics, and so forth. Thus, one of the basic postulates of Unification Logic is that it is connected with various other fields (Fig. 10-7).

**B. The Logical Structure of the Original Image**

Within the Original Image, the structure that becomes the standard for thinking is the Inner Developmental Four-position Base (Fig. 10-8). As explained in the “Theory of the Original Image,” the Inner Sungsang and the Inner Hyungsang enter into give-and-receive action centering on purpose, and as a result produce Logos (reason-law) within the mind of God. Thus, the structure that forms Logos is the Inner Developmental Four-position Base.

In the formation of Logos, there is Heart behind purpose; thus, purpose is established on the basis of Heart. In the direction of actualizing purpose, the Inner Sungsang and the Inner Hyungsang enter into give-and-receive action. That is, the reason God engaged in thinking and established Logos was to fulfill the purpose of creation, which is the purpose of obtaining joy by loving His objects.

Accordingly, originally, human thinking should also be motivated by Heart (love). That is to say, the human being must think in order to realize the ideal world of creation (the world of love, the world of peace) by loving one another. However, reality has not been so. This is because the human being is fallen. In fallen people, in most cases, thinking (the formation of the inner developmental four-position base) is made not on a Heart-centered purpose, but on a self-centered purpose. Therefore, when the inner Sungsang and the inner Hyungsang engage in give-and-receive action, evil thoughts naturally come into being.

To this day, numerous religious leaders have appeared and preached that we should not have evil thoughts.

Philosophers, also, have pursued the right way of thinking. Yet, neither religious leaders nor philosophers have been able to show clearly the standard according to which one should think.
With regard to this question, Unification Thought asserts that the structure of the formation of Logos in the Original Image is the standard for human thinking.

![Fig. 10-8: Inner Developmental Four-Position Base](image)

In the Original Image, after Logos has been formed, it enters into give-and-receive action with the Original Hyungsang and forms the outer four-position base. Thus, God's thinking is actualized in the phenomenal world. The formation of Logos and the subsequent creation of the phenomenal world is the two-stage structure of creation in the Original Image. The structure of logic that serves as the standard for thinking corresponds to the inner developmental four-position base in the first stage of the two-stage structure and it is deeply connected with the outer developmental four-position base in the next stage (Fig. 10-9). Accordingly, our thinking should not come to an end with thinking alone, but should proceed toward practicing what was thought. In other words, thinking must proceed toward practice.

C. The Two Stages in the Process of Thinking and the Formation of the Four-Position Base

1. The Stage of Understanding and the Stage of Reason

In cognition, there are three stages: the sensory stage, the understanding stage, and the rational stage. This corresponds to the Unification Thought law of completion through three stages. Since the sensory stage is the entrance through which information comes in from the outside, it is the formation stage of cognition; thinking is conducted in the growth stage of understanding and in the completion stage of reason. In the understanding stage, thinking is affected by the
information from the outside; in the rational stage, however, thinking is carried out freely.

Kant, also, speaks of the three stages of cognition. The stage where one receives the sensory content coming from the outside through the form of intuition is the sensory stage; the stage where one thinks through the forms of thought (forms of understanding), is the stage of understanding, and that which unifies and controls cognition in the surge of understanding is the stage of reason. In the case of Marxism, the stage in which the sensory content is reflected on the brain is the sensory stage.

Next is the logical stage, or the rational stage, in which judgment and inference take place. Beyond that there is the stage of practice, in which truth is confirmed through practice. In the case of Marxism, the forms of thought are reflections of the forms of existence in the external world.

In terms of cerebral physiology, as was explained in the chapter on Epistemology, it is considered that the sensory stage of thinking takes place in the sensory center; the understanding stage, in the parietal association area; and the rational stage, in the frontal association area.

In the understanding stage and in the rational stage, a logical structure resembling the structure of the Original Image is formed. In the understanding stage, thinking is restricted by the sensory elements (content) entering from the outside. The content of the external world and the prototype of the internal world are collated, completing cognition up to that point. Then, an internal, completed (identity-maintaining) four-position base is formed as the cognitive structure, or logical structure. In the rational stage, thinking is free to grow on the basis of the knowledge obtained in the understanding stage; here, a new conception, or a plan (a multiplied body), can be established. The structure at this point is the inner developmental four-position base.

Figuratively speaking, the sensory center (sensibility) corresponds to the entrance of a house; the parietal association area (understanding) corresponds to the reception room; and the frontal association area (reason) corresponds to the living room or study. When informed of the visit of a guest, the host receives the guest in the reception room. At that point, the host tries to understand what the guest says while meeting the guest face to face. At this time, the host is not in a position to think freely about just anything he chooses, because his thinking is shaped by
his conversation with the guest. This can be compared to the stage of understanding.

But when the visit is over, the host can retire to a private room and think freely about anything, referring back to what the guest has said. This can be compared to the rational stage.

2. The Development of Thinking in the Stage of Reason

In the stage of reason, how does the four-position base develop? First, through the give-and-receive action between the inner Sungsaeng and the inner Hyungsang, the logos of the first step, namely, a plan (a multiplied body) is formed as the conclusion of the thinking. This sometimes concludes the process, but in most cases, based upon that conclusion the logos (a plan) of the next step is formed. The logos formed at the first step has been stored in the inner Hyungsang as an idea or a concept and is mobilized as material for the next step of thinking, together with many other materials (ideas, concepts, etc.). In this way, the logos of the second step is formed, which is again stored in the inner Hyungsang to be mobilized in further thinking. Then the third-step logos comes to be formed. Thus, thinking continues endlessly. This is the process of forming the four-position base in the rational stage. It is called the development of thinking in a spiral form (Fig. 10-10).

Fig. 10-10 The Development of Thinking in a Spiral Form in the Stage of Reason

Thus, thinking continues to develop infinitely in the rational stage, forming a developmental four-position base. However, the development of thinking consists of the successive formation of completed four-position bases, as we can see from the above explanation that once a step is completed, a new step begins. Therefore, thinking develops by repeating these completed steps.

D. Basic Forms of Thought

Thinking (or cognition) at the stage of understanding takes place with the ____ content and prototypes entering into give-and-receive action centering on purpose. First, the purpose must
be properly established.

The correct purpose refers to the purpose of creation based on Heart (love).

As explained in the chapter on Epistemology, the protoimages and the images of relation formed in the protoconsciousness are connected with the subconscious within the lower center through the peripheral nerves. These are a priori prototypes (original prototypes) with which human beings are born. The images of relation become the forms of thought, which put certain restrictions on cognition, or thinking.

The subconscious in the lower center has certain forms (images of form). Suppose, for example, that an individual has appendicitis. The lower center, which integrates protoconsciousness, knows in advance the information concerning the Sung-sang and Hyungsang (functions and structure) peculiar to the appendix.

Therefore, the lower center immediately perceives an abnormality. Thus, the lower center sends an appropriate instruction for the appendix to return to its original, normal condition.

When the movement of the stomach is too strong, it can cause convulsions, and when the movement is too weak, it can cause gastric ptosis; the lower center knows the information concerning the strength of the stomach movement. When the movement is too strong or too weak, the lower center controls the strength properly. This kind of information is related to yang and yin.

The cell has a nucleus and cytoplasm, and the nucleus controls the cytoplasm. The nucleus and cytoplasm are in the relationship of subject and object. The subconscious of the lower center has information concerning subject and object within the cell.

The subconscious also has the sense of time and space. Thus, when infection occurs somewhere within the physical body, the subconscious sends white blood corpuscles there and tries to cure it.

The subconscious, also, knows the relationship between finite and infinite. For example, red blood corpuscles die after they have lived for a certain period of time. In that way, new cells are continually being created within the body, and old cells die away. The subconscious is aware of this finitude. In the body, there are also cells and organs that exist and function while maintaining their durability, perpetuity, and cyclic nature. The subconscious knows this infinity (i.e., durability, perpetuity, cyclicalness) as well.

In this way, the subconscious of the lower center knows the forms of Sungsang and Hyungsang, yang and yin, subject and object, time and space, finitude and infinite, etc. The images of these correlations reflected in the subconsciousness are the images of form, which are sent to the cerebral center and become the forms of thought in thinking.

The role that the forms of thought play in thinking can be explained by comparing it with a soccer game. In a soccer game, the players run and kick the ball as they please; yet, they do it while following certain rules.

Likewise, reason proceeds with thinking freely, but thinking is made with certain forms, which are under the influence of the images of form.

Forms of thought are otherwise called categories. In Unification Thought, categories are established on the basis of the principles of the four-position base and give-and-receive action. This is because the four-position base and give-and-receive action are the core of Unification Thought. First, ten basic categories are established, the meaning of which has been explained in the chapter on Epistemology.

In the past, many thinkers established various categories, and among those categories, there are many that are related to the categories of Unification Thought. For example, there is the category of essence and phenomenon, which corresponds to the Unification Thought category of
Categories are divided into primary and secondary. The primary categories are the ten basic forms peculiar to Unification Thought. The secondary categories are developed on the basis of the primary categories. Among these, there are some that correspond to the categories of traditional philosophy. The following is a list of the primary and secondary categories. There is no particular limit to the number of secondary categories: here, only a few are mentioned.

### Primary Categories
1. Existence & Force
2. Sungsang & Hyungsang
3. Yang & Yin
4. Subject & Object
5. Position & Settlement
6. Unchangeability & Changeability
7. Action & Effect
8. Time & Space
9. Number & Principle
10. Finitude & Infinity

### Secondary Categories
1. Quality & Quantity
2. Content & Form
3. Essence & Phenomenon
4. Cause & Effect
5. Whole & Individual
6. Abstract & Concrete
7. Substance & Attribute Since

Sungsang & Hyungsang, among the primary categories, resemble Essence & Phenomenon or Content & Form. Why use such a new, uncommon term? What constitutes the fundamentals of Unification Thought are such concepts as four-position base, Chung-Boon-Hap Action, give-and-receive action, and so on. If these were to be taken away, it would mean that Unification Thought would lose its skeleton. Therefore, we cannot but use these terms as categories of Unification Thought.

Categories and thought systems are closely related. It can be said that when one sees the categories of a thought system, one knows the thought system itself, and when one grasps a thought system, one knows its categories. Categories are the signboard of a thought system. Since Unification Thought is a new thought, it is natural to establish categories with new terms appropriate to this new thought.

Marx's thought has Marxian categories; Kant's thought has Kantian categories; and Hegel's thought has Hegelian categories. Likewise, Unification Thought must have Unification Thought categories, showing the characteristics of Unification Thought. These are the ten basic forms constituting its primary categories.

### E. Basic Laws of Thought
In formal logic, the basic laws of thought are the law of identity, the law of contradiction, the law of excluded middle, and the law of sufficient reason. From the perspective of Unification Thought, there is an even more basic law, namely, the law of give-and-receive.

What forms the standard of thought is the structure of the Original Image. The structure of the Original Image is the four-position base, which is formed through give-and-receive action. Accordingly, the most basic law of human thinking is the law of give-and-receive action, or the law of give-and-receive. It is on the basis of this law that the law of identity, the law of
contradiction, and so oil, are established.

In formal logic, sentential connectives, such as “and,” “or,” “not,” and “if ... then,” constitute the framework of logic. Without such connectives, no proposition could be established, and no inference, made. From the perspective of Unification Thought, the propositions or inferences that contain such connectives are established on the basis of the contrast-type give-and-receive action. The connectives are playing the role of determining the correlative relationship between terms within a proposition, or between propositions within an inference.

Logical laws can be expressed by using connectives. This so because logical laws put forth the rules for the use of connectives. For example, the syllogism, which is a typical deductive inference, can be expressed using connectives in the following way: “If A (the major premise) and B (the minor premise), then C (conclusion).” Consider, for instance, the following syllogism: Man is mortal. Socrates is a man. Therefore, Socrates is mortal.

When we compare the proposition “Man is mortal” (the major premise) and the proposition “Socrates is a man” (the minor premise), the extension of man is broader than that of Socrates and Socrates is included in man. Therefore, after all, we come to the conclusion that “Socrates is mortal.” Consequently, this is a contrast-type give-and-receive action (Fig. 10-11).

Furthermore, each proposition is composed through the give-and-receive law as well. In the major premise above, we compare man” and “mortality,” and we derive the conclusion that “man
is mortal." Therefore, here also, a contrast-type give-and-receive action takes place (Fig. 10-12).

**Fig. 10-12. Contrast-type Give-and-Receive Action between Subject and Object**

The next question to be considered is that of law and freedom in thinking. If thinking follows laws, what kind of freedom is there in thinking? As mentioned before, the Inner Sungsang and the Inner Hyungsang engage in give-and-receive action, and Logos appears. Reason within the Inner Sungsang has freedom. On the other hand, laws within the inner Hyungsang are already determined, and cannot be changed.

Then, what is freedom in reason? There are various ideas and concepts in the Inner Hyungsang. Freedom in reason means that reason is free to choose from among those ideas and concepts. Therefore, though the purpose and direction of thinking are determined, what kind of plan is established depends on the freedom of each person. The human being has innumerable ideas and concepts acquired through experience. Out of these, a person can choose freely and produce a new conception, or plan, through composing or associating them.

This is the meaning of freedom in reason, or freedom of thought.

**III. An Appraisal of Traditional Systems of Logic from the Perspective of Unification Thought**

**A. Formal Logic**

To formal logic itself, Unification Logic has nothing to oppose. That is to say, Unification Logic approves the laws and forms of thought dealt with in formal logic just as they are. Nevertheless, human thinking has not only the aspect of form, but also the aspect of content. Also, thinking has purpose, direction, and relations with other areas (areas of cognition, dominion, ontology). That is to say, thinking is not for the sake of thinking itself, but rather for the sake of cognition and practice (dominion), and for the sake of actualizing the purpose of creation. That is, the laws of thought are merely conditions for thinking to take place.

**B. Hegel's Logic**

Hegel's logic tried to interpret philosophically the way God had created the universe. Hegel understood God as Logos, or the Idea, and considered Idea to be the starting point of the
Hegel first explained the development of Being-Nothing-Becoming in the world of Idea. Since Being as it is has no development, lie thought of Nothing as something to be opposed to Being. Then, as the unity of the opposition between Being and Nothing, Becoming comes into being, he held. There is a problem in this view, however. For Hegel, Nothing originally is merely an interpretation of Being, and Being and Nothing are not separated. However, Hegel separated Being and Nothing, and explained as if Being and Nothing were opposed to each other.

Another problem is that he held that Idea develops itself. From the perspective of Unification Thought, idea belongs to the Inner Hyungsang in the structure of the Original Image; as the functions of intellect, emotion, and will-particularly reason within the function of intellect-act upon the idea centering on purpose, the Logos (conception or plan) is formed, which becomes a new idea. Accordingly, Logos, or Idea, is something formed within the mind of God, and there can never be the case that Idea develops by itself.

Criticizing the "self-development of the Idea" advocated by Hegel, Max von Ramelin, of Tubingen University, said: The amount of effort we have made to understand the meaning that Hegel's so-called speculative method had for its founder, Hegel, is beyond description. Every person thinking of other people and shaking his head, would ask, “Do you understand? Without your doing anything, will the Idea move by itself within your mind?” We were told that those who answer yes are people with a speculative brain. We, who were different from them, merely stood at the stage of thinking in the category of limited understanding. ...In our minds, the reason we had failed fully to understand that method was the dullness of our own talents; we did not have enough courage to consider that the reason lay in the very lack of clarity and in the defects of the method itself. Further, Hegel held nature to be the self-alienation, or the form of otherness, of Idea. As was pointed out in the Theory of the Original Image, this view regards nature as the expression of God, and is a view that can lead to pantheism, placing no distinction between nature and God. Thus, it has the tendency to turn easily into materialism.

In Hegel's dialectic, nature was merely an intermediate step in the process leading to the appearance of humankind.

Nature is like the scaffolding of a building tinder construction. Once the building is completed, the scaffolding, which was made as a means to construct the building, is taken away. Likewise, once humankind came into being, nature became meaningless in itself.

He also said that the human being is manipulated by reason in history. Consequently, the human being actually is a being to be manipulated like a puppet by the Absolute Spirit. From the perspective of Unification Thought, however, God is not unilaterally moving history. History is made through the combination of the human being's portion of responsibility and God's portion of responsibility.

Furthermore, Hegel's dialectic has cyclic, returning, and completing nature. In history, he regarded Prussia as the rational state that had emerged at the end of history. If that were true, history would have been completed at the time of Prussia, and there could be no further development. Therefore, it follows that Hegel's philosophy came to an end with the end of Prussia.

Problems such as these are numerous in Hegel's philosophy. We must say that the cause of these mistakes is found in his logic. Let us examine this point further.

Hegel grasped the development of Idea as the dialectical development of thesis-antithesis-synthesis. The Idea alienates itself and becomes nature; and later, by becoming spirit through humankind, it recovers itself. According to Hans Leisegang, this way of thinking is unique to Hegel, and is based on his study of the Bible. Specifically, Hegel's philosophy of opposition, which is transcended by a higher synthesis, is said to be based on the theme of certain passages from the Gospel according to John, such as “Unless a grain of wheat falls into the earth and dies,
it remains alone; but if it dies, it bears much fruit," and "I am the resurrection and the life; he who believes in me, though he dies, yet shall he live." From this position, Hegel conceived of God as Logos, or Idea, and held that God manifests Himself in the external world just as the life of a seed sown on the earth manifests itself in the outside. Here lies the fundamental cause of Hegel's errors.

From the perspective of Unification Thought, God is a God of Heart (love), and having established the purpose of creation motivated by Heart -- emotional impulse to be joyful by loving the object-He created the universe. Logos was the plan for creation in God's mind, and was not God Himself. In Hegel's idealistic dialectic, however, God's Heart (love) or His purpose of creation are not mentioned. In Hegel, God is not explained as God the Creator, but rather as a kind of life that germinates and grows.

At this point, let us compare Hegel's logic and Unification Thought logic. What Hegel calls Logos corresponds, in Unification Thought, to God's conception of, or plan for, creation. The process described as the dialectic of Logos in Hegel corresponds, in Unification Thought, to the give-and-receive action in the Original Image. Hegel's thesis-anti thesis-synthesis corresponds to the Origin-Division-Union Action in Unification Thought. Hegel's dialectic, which has a returning and completing nature, can be understood, according to Unification Thought, as the spiral developmental movement in nature through give-and-receive action centered on the purpose of creation, and in history, as the history of re-creation and restoration. Hegel tried to find the Idea through nature, but Unification Thought holds that one can perceive the Original Image (Divine Image and Divine Character) through all things symbolically. Therefore, Hegel's pantheistic nature can be overcome by the Unification Thought Theory of Pan-Divine Image, the view that the Divine Image is manifested in all created beings.

C. Dialectical Logic

As mentioned before, as a result of the controversy triggered by Stalin's paper entitled “Marxism and Problems of Linguistics,” the assertion that formal logic belongs to the superstructure and has a class nature was rejected and the conclusion was reached that the law of identity and the law of contradiction in formal logic should be recognized.

However, if the law of identity and the law of contradiction in formal logic are to be recognized as the laws of thought, it means that in the framework of Communist theory, the objective world follows the dialectical law of contradiction (the law of the unity and struggle of opposites) while thinking follows the law of identity and the law of contradiction. This, however, is not in agreement with the basic tenet of materialist dialectic that thinking is a reflection of the objective world. Such difficulty (aporia) occurred. In this way, according to materialist dialectic, the objective world develops through the dialectical law of contradiction, while unchangeability and identity-maintenance in thinking are recognized. On the other hand, it is the assertion of Unification Thought that changeability (developmental nature) and unchangeability are united in the objective world as well as in thinking.

Thinking (or cognition) in the stage of understanding has mainly an identity-maintaining nature, because cognition is completed for the time being by collating the sensory content coming from the external world with the prototypes from within. However, thinking becomes developmental in the rational stage. Still, thinking develops step by step; therefore, thinking has an aspect of completion as well (that is, an identity-maintaining aspect) in each of these steps. Accordingly, the law of identity and the law of contradiction are naturally recognized in Unification Thought. More precisely, what does it mean that materialist dialectic has come to recognize formal logic, that is, the laws of identity and of contradiction, to have come to be recognized by materialist dialectic? Originally, the basic assertion by materialist dialectic was that things should be understood as continually changing and developing. However, the fact that materialist dialectic has recognized the laws of identity and of contradiction means that it has come to affirm the unchanging nature of things, even if only with regard to thinking. That has brought about a
change in the essential nature of materialist dialectic. This is the same as a revision, or collapse, of materialist dialectic. At the same time, it proves that the assertion of Unification Thought, which views things as the unity of identity-maintenance and development, is correct.

D. Symbolic Logic

It is important to pursue accuracy or rigor in thinking, and there is no reason why we should oppose symbolic logic from that perspective. No one, however, can fully grasp human thinking by mathematical rigor alone.

In the Original Image, Logos is formed through the give-and-receive action between the Inner Sungsang and the Inner Hyungsang. Since laws and mathematical principles exist within the Inner Hyungsang, it follows that laws and mathematical principles are contained in Logos; therefore, all things created through Logos manifest laws and mathematical principles. That is why scientists study nature mathematically.

Human thinking has God’s Logos as its pattern. Therefore, human thinking naturally involves mathematical principles as well. In other words, it is desirable for thinking to be made with mathematical precision. Here we can recognize the significance of symbolic logic engaging in the mathematical study of thinking.

We should keep in mind, however, that in the give-and-receive action between the Inner Sungsang and Inner Hyungsang, Heart is the center. This means that in the formation of Logos (Word), Heart stands in a position higher than reason and mathematical principles. Therefore, originally, human being is not merely a being of Logos (i.e., a rational or law-abiding being), but more essentially a being with pathos (i.e., a being with heart, or an emotional being). Thus, even if thinking does not have mathematical strictness, if love is contained in thinking, the speaker’s meaning can be conveyed sufficiently well to others.

For example, when someone sees a fire and shouts, “Fire!”, one cannot know whether he meant to say, “This is a fire” or “There is lire burning.” In an emergency, however, if enough emotion calling for help is poured into the utterance, even if there is no grammatical accuracy in the words, people instantly understand the meaning of the utterance.

The human being is originally the union of Logos and Pathos. Therefore, by following only Logos, human being has only half of his or her true value. By being only rational, human being is not fully human; only with emotional aspect can human being be truly human. Therefore, sometimes words that have less accuracy can be more human.

That is, there is an aspect in human thinking that requires strictness, but human being does not always have to express everything accurately and logically. If we examine Jesus’ words, we may find many illogical aspects there.

And yet, why are his words great? It is because God’s love is contained in them. Thus, even if they may not follow precise logic correctly, they are the truth.

E. Transcendental Logic

Kant asserted that knowledge is acquired by thinking about an object (sensory content) through a priori forms of thought. However, from the perspective of Unification Thought, the object has not only content (sensory content) but also form (forms of existence), and the subject of cognition also has not only form (forms of thought) but also content (image of content). The truthfulness of thinking cannot be guaranteed only by what Kant called the a priori forms and sensory content. In contradistinction to that, in Unification Thought, the necessary relationship between human being and all things lead to the correspondence between the laws and forms of thinking and the laws and forms of the external world, and guarantees the truthfulness of
thinking of the object.

F. A Comparison between Unification Logic and Traditional System of Logic

Finally, a diagram presenting a comparative view of Unification logic, formal logic, dialectical logic, and transcendental logic is presented below (Fig. 10-13).

<table>
<thead>
<tr>
<th></th>
<th>Unification Logic</th>
<th>Formal Logic</th>
<th>Dialectical Logic</th>
<th>Transcendental Logic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forms of Thought</td>
<td>Objective &amp; Subjective</td>
<td>Subjective</td>
<td>Objective</td>
<td>Subjective</td>
</tr>
<tr>
<td>Content of Thought</td>
<td>Objective &amp; Subjective</td>
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<td>Objective</td>
<td>Objective</td>
</tr>
<tr>
<td>Standard of Thought</td>
<td>Structure of the Original Image</td>
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<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Characteristics</td>
<td>Theory of Collation</td>
<td>Theory of Form</td>
<td>Theory of Reflection</td>
<td>Theory of Synthesis</td>
</tr>
</tbody>
</table>

Fig. 10-13. A Comparison between Unification Logic and Traditional Systems of Logic
CHAPTER 11: METHODOLOGY

Methodology is the study of how one can reach the objective truth. In fact, the English word method is derived from the Greek word meta (following) and hodos (the way). Thus, “method” implies that in order to attain some purpose, one should follow a certain way.

From the time of ancient Greece until today, many philosophers have developed their own unique methodologies. Here we will first take up representative traditional methodologies, and will present the methodology of Unification Thought, that is Unification Methodology. Next, we will examine the traditional methodologies from the standpoint of Unification Thought.

I. Historical Review

In this section, a brief outline will be presented of the major methodologies in the history of philosophy.

First, we will deal with methodologies in the ancient period; and second, we will deal with methodologies in the modern period, including contemporary methodologies.

A. Methodologies in the Ancient Period

1. Heraclitus' Dialectic -- A Dynamic Method

Heraclitus (ca. 535-475 BC), was considered by Hegel to be the founder of the dialectic. Heraclitus considered the fundamental matter of the universe to be fire and regarded fire as constantly changing.

Stating that “everything is in a state of flux,” he held that nothing is eternal; rather, everything is in the state of generation and movement. Further stating that “war is the father and the king of all,” he considered everything to be generating and changing through the conflict of opposites. Yet, he held there is something unchangeable in generation and change, namely, law, which he called Logos. Also, he held that in all things, harmony arises through conflict. The methodology of Heraclitus deals with the way nature is, and with the development of nature. His dialectic, which seeks to grasp the dynamic aspect of things in this way, could be called a dynamic method.

2. Zeno's Dialectic -- A Static Method

Contrary to Heraclitus, who asserted that everything is in a state of flux, Parmenides (ca. 510 BC) of the Eleatic school held that there is no generation or destruction, there is no motion or change.

Inheriting Parmenide's thought, Zeno of Elea (ca. 490-430 BC) denied movement, and tried to prove that there is only one motionless being.

Zeno alleged four proofs for the view that material bodies, though appearing to be moving, are, in fact, not moving at all. One of his proofs is that Achilles cannot ever overtake a tortoise. Achilles is a hero who distinguished himself during the Trojan War. Though a very fast runner, still he could not overtake a tortoise, Zeno maintained. Suppose the tortoise starts first; After the tortoise has advanced to a certain point, Achilles starts running after it. When Achilles arrives at the place where the tortoise was when he started, the tortoise has already gone ahead a certain distance. When Achilles arrives at that next place, the tortoise has already advanced again by a certain distance. Consequently, the tortoise is always ahead of Achilles.

Another proof offered by Zeno was that a flying arrow is always at rest. Suppose an arrow is flying from point A toward point C. At a certain moment, die arrow passes through point B, which is between A and C.

To pass through point B means to stop at that point for a moment. However, since the distance
between A and C is a continuum of an innumerable number of points, the arrow is continuously at rest. Therefore, the arrow is always at rest.

Zeno's method is the art of dispute through question and answer, whereby one refutes his opponent by exposing contradictions in him, while examining his assertions. Aristotle called him the founder of the dialectic. Zeno's dialectic, which denied movement and proved that there is only one motionless being, could be called the static method.


In the latter half of the 5th century BC, democratic politics was developed in Athens. During that time, young people made efforts to learn the art of persuasion in order to succeed in politics. Therefore, there appeared professionals who specialize in teaching young people the art of persuasion. They were called sophists.

Early Greek philosophy dealt with nature as its object; but the sophists turned away from the philosophy of nature to discuss human problems. They came to realize, however, that, while nature has objectivity and necessity, human matters are relative; as a result, those who gave up the solution of human problems came to have skepticism and relativism. Some even asserted that no truth exists at all with regard to human being. As a result, the art of persuasion that they taught attached importance only to the method of how to refute one's opponents, and came to use even sophistry for that purpose.

Socrates (470-399 BC) deplored the fact that sophists were confusing the people in that way and asserted that what is important is the virtue with which one should live, rather than the technical knowledge for political success. For him, only true knowledge can show what virtue is. He held that, in order to attain truth, what is necessary, first of all, is to know one's own ignorance, and stated, "Know thyself." Also, he considered that one can reach the truth by engaging in dialogue with another person with a humble heart.

Then, starting from the particular, we are led to the universal conclusion.

To reach the truth is to evoke the truth dormant in the mind of the person through asking questions, and to bring forth the truth from the person's mind. Socrates named this process midwifery. Socrates' method of pursuing the truth is called the dialectic, or the method of discussion.

4. Plato's Dialectic -- A Method of Division

Plato (427-347 BC), a disciple of Socrates, tried to explain how true knowledge concerning the virtue referred to by Socrates comes to be obtained. Plato maintained the existence of non-material being that is the essence of thing, and he called it Idea, or Form (eidos). Among scores of Ideas, he regarded the Idea of the Good as supreme, and asserted that only when people intuit the Idea of the Good, can they lead the supreme life.

According to Plato, that which truly exists is the Idea, and the phenomenal world is nothing but the copies of the world of Ideas. Accordingly, knowledge of the Ideas is indeed true knowledge. He called his method of cognition of Ideas the dialectic.

Plato's dialectic sought to determine the relationships between ideas and to explicate the structure of Ideas, which placed the Idea of the Good at the apex. In the cognition of Ideas, there are two directions: The first progresses from the upper to the lower through the division of the generic concepts into specific concepts; the second progresses from the lower to the upper through synthesizing the concepts of individual things, aiming at the supreme concept. Among the two methods, the direction of synthesis corresponds to Socrates' dialectic; the direction of division is most typically Plato's. Thus, when we refer to Plato's dialectic, we usually mean the method of division. In contrast to Socrates, who considered that knowledge could be obtained through a dialogue between person and person, Plato proposed his dialectic as a method of
classifying concepts, or a method of self-questioning and self-answering, namely, a method of question and answer in one's mind.

5. Aristotle's Deductive Method

The study of how correct knowledge can be obtained was systematized by Aristotle (384-322 BC) as the science of knowledge, that is, logic. Logic, which was compiled in the Organon, was regarded as an instrument for reaching truth through proper thinking, as a science preliminary to the various other sciences.

According to Aristotle, true knowledge should be obtained through logical proof. He recognized the inductive method as well, in which one proceeds from the particular to the universal; but Aristotle regarded it as less than perfect. He thought that the deductive method, in which the particulars are deduced from the universal, would provide surer knowledge. The fundamental tool of this method is the syllogism. A representative example of a syllogism is as follows:

i) All men are mortal. (Major Premise)
ii) Socrates is a man. (Minor Premise)
iii) Therefore, Socrates is mortal. (Conclusion)

In the Middle Ages, great importance was attached to Aristotle's logic as an instrument for proving the propositions of theology and philosophy deductively. The Aristotelian syllogism was recognized for about two thousand years, hardly undergoing any change.

B. Methodologies in the Modern Period

1. Bacon's Inductive Method

Throughout the Middle Ages, God was regarded as transcendental, but during the period of the Renaissance, the perception of the transcendental character of God was gradually lost among philosophers.

There arose a pantheistic philosophy of nature, which regarded God as inherent in nature. Furthermore, philosophy became a methodology of studying nature. Its representative exponent was Francis Bacon (1561-1626).

According to Bacon, previous studies which were based on metaphysics, were “sterile and like a virgin consecrated to God, produces nothing,” mainly because it employed Aristotle's method. Aristotle's logic was a method for the sake of logical proof. With such logic, one might persuade others.

With it, however, one could not obtain truths from nature. Thus, Bacon advocated the inductive method as the logic for finding new truth. He named his own discourse on logic New Organon, as opposed to Aristotle's Organon.

Asserting that traditional studies had been nothing but logical arguments, based on totally useless words, Bacon held that, in order to obtain sure knowledge, we must first eliminate those prejudices to which we are liable, and then explore nature itself directly. Those prejudices are the Four Idols (see “Epistemology”).

After eliminating these Idols, we observe nature and make experiment on nature, and from there, we find the universal essences existing within individual phenomena.

Traditional inductive methods had sought to obtain general laws from a small number of observation and experiment; Bacon, however, tried to present a true inductive method in order to obtain sure knowledge by collecting as many cases as possible, and also by attaching
importance to negative instances.

2. Descartes's Methodic Doubt

Due to the remarkable achievements made in natural sciences since the Renaissance period, 17th century philosophy regarded the mechanistic view of nature as the absolute truth, and tried not to contradict it. Rationalism tried to provide a foundation for the mechanistic view of nature from a more fundamental standpoint. Its representative exponent was Rene Descartes (1596-1650).

Descartes considered the mathematical method to be the only true method; thus, as in mathematics, he first looked for an intuitive truth that was obvious to everyone, and then based upon it, he sought to develop a new, sure truth deductively.

Thus, there arose a question in how to seek an intuitive truth that could become the starting point of philosophy. Descartes's method was to doubt as much as he could in order to pursue an absolutely reliable truth, which could then become the principle for all knowledge. Even though he doubted everything, however, the fact that he, who doubted, existed could not be doubted, he noticed. He expressed that in the famous proposition, “I think, therefore I am” (cogito ergo sum). Next, he asked why that proposition was certain without any proof, and he answered that it was because that proposition was clear and distinct. From that point he derived a general rule that “things we conceive very clearly and very distinctly are all true.” Cartesian doubt is not for the sake of doubt, but for the sake of discovering truth. It is called methodic doubt. Descartes tried to obtain sure knowledge by following the mathematical method, in which one starts with axioms that can be intuited clearly and distinctly and proves various propositions.

3. Hume's Empiricism

Contrary to rationalism, represented by Descartes, empiricism, developed centering on Britain, took the position of explaining spiritual things on the basis of natural laws discovered empirically.

In order to find a complete system of sciences, David Hume (1711-1776) analyzed the mental processes of the human mind objectively with a new method of finding truth. Through the search for the unchanging, natural laws in human mind, Hume tried to clarify the foundation of all the sciences, where the human mind is involved.

Hume analyzed the ideas, which are the elements of the human mind. According to Hume, when simple ideas are associated with each other, there are three principles of association: resemblance, contiguity in time and space, and cause and effect. Among these three, lie held that the resemblance of ideas and the contiguity of ideas are sure knowledge, while the cause and effect is merely subjective belief.

As a result, Hume's empiricism fell into skepticism, which asserted that objective knowledge cannot be obtained even through inductive inference based on experience and observation. He came to deny all forms of metaphysics and regarded even natural sciences as insecure.

4. Kant's Transcendental Method

Immanuel Kant (1724-1804) started from the position of rationalism and natural science. He mentioned that Hume had awakened him from “dogmatic slumber,” by which lie meant that lie felt obliged by Hume's criticism of causality to deal with the question of how causality could have objective validity. 2 If causality remains a subjective belief, as Hume has stated, the law of cause and effect naturally loses its objective validity, and natural science, which is established on the basis of the law of cause and effect, ceases to be a system of truth with objective validity.

Thus, Kant questioned how experience in general is possible, and how objective truth can be
obtained.

With his transcendental method lie tried to solve these problems.

Kant reasoned that if, as Hume had said, cognition is wholly dependent on experience, we can never reach objective truth. So Kant, who pursued the question of how objective truth can be obtained, examined human reason critically and discovered that there exist a priori elements, or forms within the subject. That is to say, Kant asserted that there exist a priori forms of cognition, common to every person, prior to experience. Those a priori forms are the intuitive forms of time and space and the pure concepts of understanding (categories). According to Kant, cognition is not made by grasping the object as it is, but the object of cognition is synthesized through the subject's a priori forms.

5. Hegel's Idealistic Dialectic

While Kant's method was aimed at how objective truth becomes possible, the method of George Wilhelm Friedrich Hegel (1770-1831) is the logic of thought, called dialectic, which is identified with the logic of reality.

Kant proposed the a priori concepts in order to guarantee the objective truth. Hegel, on the other hand, viewed that, while the concept is a priori, it moves by transcending itself. That is, from the position of affirming itself, the concept comes to know that there exists a determination incompatible with itself, and transcends these two contradictory determinations to develop to a position that synthesizes the two.

Hegel named these three stages “in itself,” “for itself,” and “in and for itself.” These three stages are also called affirmation, negation, and negation of negation; or thesis, antithesis, and synthesis.

Hegel regarded contradiction to be the driving force of the self development of the concept. He said, “Contradiction is the root of all movement and vitality; it is only in so far as something has a contradiction within it that it moves, has an urge and activity.” this way, the logic of self-development through contradiction is the root of Hegel's dialectic.

Hegel states that the concept develops by itself to become the Idea; the concept (Idea) negates itself, is alienated to emerge as Nature; then develops through human being as Spirit. Thus, Hegel's dialectic is the method of the development of the concept, and at the same time the method of the development of the objective world.

6. Marx's Materialist Dialectic

In the modern age, the dialectical method was developed by German idealists, and Hegel stood at its apex.

Marx held, however, that Hegel's dialectic was distorted due to its idealism, and reversed Hegel's idealistic dialectic from the materialist position, thereby reestablishing dialectic. According to Friedrich Engels (1820-1895), Marx's dialectic is "nothing more than the science of the general laws of motion and development of nature, human society and thought," in which the development of nature and society is regarded as the basis upon which the development of thought is dependent.

Both Hegel's idealistic dialectic and Marx's materialistic dialectic are dialectic of contradiction that can be understood as processes of development in the three stages of thesis, antithesis, and synthesis.

Contradiction is the state in which, one element rejects (negates) the other element, at the same time they maintain a mutual relationship. In the case of Hegel's dialectic, the emphasis is placed more on synthesis (unity), while in the case of Marx's dialectic, the meaning of struggle, in which
one party overthrows and annihilates the other, is added to the meaning of contradiction.

According to Engels, the fundamental laws of the materialist dialectic consist of the following three laws: (i) the law of the transformation of quantity into quality; (ii) the law of the unity and struggle of opposites (or the law of the interpenetration of opposites); and (iii) the law of the negation of negation.

The first law states that qualitative change occurs only through quantitative change, and when quantitative change reaches a certain stage, a sudden qualitative change occurs.

The second law states that all things contain elements that are in an inseparable relationship to each other, yet reject each other, that is, opposites, and that all things develop through the unity and struggle of the opposites.

The third law states that things develop as the old stage passes to a new stage by being negated, and then passes to the third stage by being again negated. This passing over to the third stage is said to be the return to the initial stage, but on a higher dimension. (This is called “development in a spiral form.”) When Engels explained these three laws, he referred to Hegel's Science of Logic and regarded the first law as being discussed in the Doctrine of Being, the second law in the Doctrine of Essence, and the third law in the Doctrine of the Notion.

Among the three laws, the most central is the second one, namely, law of the unity and struggle of opposites. It is said that the unity and struggle of opposites is the essence of contradiction; but in actuality, struggle is more emphasized by Marxists than unity. In fact, Lenin said, “The unity (coincidence, identity, equal action) of opposites is conditional, temporary, transitory, relative. The struggle of mutually exclusive opposites is absolute, just as development and motion are absolute.” He even went as far as to say that "development is the 'struggle' of opposites."

7. Husserl's Phenomenological Method

Edmund Husserl (1859-1938) advocated phenomenology as the first philosophy, a universal science that provides a basis for all sciences.

Phenomenology deals with consciousness, which makes up theories of the sciences and with which an object is cognized. He started with the absolute certainty of Descartes's "I think," and while excluding the metaphysical dogmas underlying traditional philosophies, he examined consciousness as a strict science.

He tried to clarify pure consciousness intuitively, rejecting all preconceptions.

In so doing, he made “To things themselves!” his motto. The word “things” here, does not refer to empirical facts, but rather to pure phenomena that manifest themselves within pure consciousness. He sought to describe these phenomena intuitively, just as they are.

Our everyday attitude that regards the natural world lying before us as self-evident is called “natural attitude.” In this natural attitude there are, however, deep-rooted habits and preconceptions at work, and therefore, the world thus cognized cannot be the true world. Thus, the “natural attitude” must change to “phenomenological attitude,” Husserl stated. For that purpose, we need to pass through the two stages of “eidetic reduction” and “transcendental reduction.” The term “eidetic reduction,” for Husserl, refers to entering from the factual world into the world of essence. What takes place at this point is the intuition of essences through “free variation.” In other words, when one changes existing individual beings through free imagination, and when something universal and unchanging, regardless of the variation, is intuited, one has reached the essence. For example, the essence of flower can be obtained by examining a rose, a tulip, a bud, a withering flower, etc., and extracting something unchangeable from all of these observations.

The next step that takes place is that of “transcendental reduction.” This is carried out by
stopping our judgment whether the world does or does not exist. This does not mean to deny or doubt the existence of the external world, but to “Suspend,” or “bracket,” our judgment. This process is called phenomenological epoch.

What remains after being bracketed (excluded) is “pure consciousness,” or “transcendental consciousness.” What appears in this consciousness is “pure phenomena.” This kind of attitude to comprehend pure phenomena is the phenomenological attitude (Fig. 11-1).

Fig. 11-1: From “Natural Attitude” to “Phenomenological Attitude”

When we inquire into the general structure of pure consciousness, we find that it consists of Noesis, which is the intentional act, and Noema, which is the objective content the act refers. The relationship between them is as that between “to think” and “to be thought.” In this way, phenomenology tries faithfully to describe pure consciousness.

8. Analytical Philosophy -- The Method of Linguistic Analysis

Analytical philosophy forms one of the mainstreams of philosophy in the contemporary Western world.

Analytical philosophy is the position that generally considers that the main task of philosophy lies in the logical analysis of linguistic structures. This position can be divided into two schools, namely, logical positivism in the early period and the ordinary language school in the later period.

Logical positivism was formed centering around the philosophers of the Vienna Circle, namely, Moritz Schlick (1882-1936) and Rudolf Carnap (1891-1970). Logical positivism was influenced by “logical atomism,” proposed by Bertrand Russell (1872-1970) and Ludwig Wittgenstein (1889-1951). According to logical atomism, the world is an agglomeration of atomic facts, which are the ultimate logical units. Logical positivism asserts that only the knowledge that is verified
through empirical perception is correct knowledge and that all the studies of facts should be
done by science. Thus, the task of philosophy is to make a logical analysis of language so as to
eliminate the ambiguities of ordinary language expressions.

Renouncing conventional languages, they aimed at establishing one ideal, artificial language
common to all sciences. This is the mathematical language employed by physics, or the language
of physics. They sought to unify the sciences through this ideal language. The mottoes of logical
positivism were anti-metaphysics, the analysis of language, and scientism.

Proponents of logical positivism did not realize, however, that even scientific knowledge is based
on unverified propositions, and that the assertions of logical positivism themselves were a form
of dogma; thus, the limitations of logical positivism became clear. Then, an ordinary language
school, centering on George Edward Moore (1873-1958) and Gilbert Ryle (1900- ), came to be
established.

The ordinary language school also holds that the task of philosophy is the logical analysis of
language, but it abandoned the idea of forming a single, ideal, artificial language, and considered
its task to be that of clarifying the meaning of concepts and discovering the logical structure
within ordinary languages. Along with this, the anti-metaphysical attitude in analytical
philosophy was eased considerably.

II. Unification Methodology - The Give-and-Receive Method

The methodology of Unification Thought is based on the Unification Principle, and is called
Unification Methodology. This has also the meaning that it unifies traditional methodologies. The
fundamental law of Unification methodology is the “method of give-and-receive action,” which
is simply called the “give-and-receive method.”

A. Kinds of Give-and-Receive Action

Give-and-receive action refers to the interaction between subject and object, and this action has
a center, which serves as (lie motive for this action. The nature of give-and-receive action is
determined by the nature of the center. When give-and-receive action is carried out centering on
Heart, subject and object become united, and the result of the give-and-receive action is a union.
When a purpose is set up by Heart, however, arid give-and-receive action takes place centering
on that purpose, a multiplied body, or a new-born body, is produced.

The four-position base in the Original Image is a notion dealing with the structure of God's
attributes, which is the structure of four positions consisting of Heart (or purpose) as the center,
subject, object, and a union (or a multiplied body). Seen from the viewpoint of time, Heart (or
purpose), which is the center, exists first; then, with that as the starting point, the subject and
the object enter into give-and-receive action; finally, a union or a multiplied body is formed.
Here, Heart, which is the center, stands as Origin (Chung); the subject and the object stand as
Division (Boon), in the sense that thy are separated and placed face-to-face with each other; and
the union or the multiplied body, namely, a result, stands as Union (Hap). The whole process
of this give-and receive action is called Origin-Division-Union Action (Chung-Boon-Hap Action)
Division, in Origin-Division-Union Action, means not that the Origin is divided into two halves, but that the two elements are separated and placed face-to-face with each other, centering on the Origin.

Boon (Division) in God means the correlative attributes of the one God. Those two correlative attributes enter into give-and-receive action centering on Chung (Origin) and form flap (Union).

There are four kinds of give-and-receive action: identity-maintaining, developmental, inner, and outer give-and-receive actions. Corresponding to these, four kinds of four-position base are formed, namely, identity-maintaining, developmental, inner, and outer four-position bases.

### 1. Identity-maintaining and Developmental Give-and-Receive Actions

In God, there is the identity-maintaining, unchanging aspect, in which His Sungsang and Hyungsang engage in give-and-receive action centering on Heart, and He exists eternally as a unified being, or a union; also, there is the developmental aspect, in which His Sungsang and Hyungsang engage in give-and-receive action centering on purpose (Purpose of Creation) and produces a multiplied body, or a new-born body, namely, a created being.

The first form of give-and-receive action is identity-maintaining give-and-receive action; the second is developmental give-and-receive action. All beings in the created world also perform identity-maintaining and developmental give-and-receive actions, maintaining both unchanging and changing (developing) aspects.

The appearance of the universe is considered to be relatively and generally unchanging. The galaxy constantly maintains the same shape of a convex lens while revolving around the center of the universe. Within it, our solar system revolves around the center of the galaxy in a cycle.
of 250 million years, but is always located at the same distance from the center of the galaxy. Moreover, the disk shape of the solar system is also unchanging. The solar system has nine planets, each of which maintains its unchanged orbit while revolving around the sun.

Each planet maintains its definite characteristics. In this way, the universe has unchanging aspects.

Yet, when seen in terms of the long period of about fifteen billion years, the universe is also found to be developing and growing. Scientists explain this fact by saying that the universe expands, or evolves. The universe has changed from the wholly gaseous state to produce liquids and solids; and on the surface of the earth, plants, animals, and humans have appeared. This process of the universe can be regarded as a kind of process of growth. In this way, the universe has both the aspect of identity-maintenance and the aspect of development.

Living things, as well, develop while maintaining their identity. In plants, seeds sprout, trunks grow, leaves come out, flowers blossom and bear fruit; in this way, they grow constantly. Still, they continue to be the same plants. Particular kinds of plants continue to produce the same kinds of flowers, the same kinds of fruits, etc.

Likewise, animals develop and grow while maintaining their own identity.

The same can be said of human society. In the past, many states appeared, developed, and perished. Yet, the basic pattern of a state, in which sovereign and people are in the relationship of subject and object, remains identical in any state. In a family, family members grow constantly, but the relationships between parents and children, husband and wife, and so on, are unchanging. Individual persons also grow constantly while maintaining their own characteristics as individuals.

In this way, according to the law of give-and-receive, in every being, unchanging characteristics (identity-maintenance) and changing characteristics (development) are united.

2. Inner and Outer Give-and-receive Actions

Within God's Sungsang (Original Sungsang), the Inner Sungsang and the Inner Hyungsang engage in give-and-receive action centering on Heart, forming a union. Through that, the inner four-position base is formed, which is the internal structure of God's Sungsang. Next, the Original Sungsang and the Original Hyungsang engage in external give-and-receive action, forming a union. At this point, it is the outer four-position base that is formed. When Purpose is established in Heart, the give-and-receive action assumes a dynamic, developmental nature. In the inner four-position base, Logos (conception) is formed as a multiplied body, and in the outer four-position base, created beings are formed as multiplied bodies.

This two-stage structure of inner and outer four-position bases in God is applied without change to the creation.

In the relationships between human being and all things (nature), through the inner give-and-receive action human being thinks and establishes conceptions (plans), while at the same time, through the outer give-and-receive action, human being cognizes and has dominion over all things. In human society, if we designate the give-and-receive action between the spirit mind and the physical mind within the human mind as the inner give-and-receive action, then the give-and-receive action between one person and another person (e.g., the give-and-receive action between husband and wife in a family) is the outer give-and-receive action. If we designate the exchanges among family members in a household as inner give-and-receive action, then the exchanges with other people in society become outer give-and-receive action.

Even a state has inner and outer give-and-receive actions. Within a state, the government and the people are engaged in the relationship of subject and object, and thereby politics and economy are carried out. This is inner give-and-receive action. At the same time, political and
economic relations are formed with other states; this is outer give-and-receive action.

In the world of nature as well, there are inner and outer give-and-receive actions. In the solar system, inner give-and-receive action takes place between the sun and the planets; at the same time, the solar system is performing outer give-and-receive action with other stars. Also, if we designate the give-and-receive action within the earth the inner give-and-receive action, then the give-and-receive action between the sun and the earth is called outer give-and-receive action. In living things, inner give-and-receive action occurs between the nucleus and the cytoplasm in each cell, while cells perform outer give-and-receive action with one another.

In this way, in the relationships between human being and things, as well as in the relationships in human society and even in the creation, inner and outer give-and-receive actions take place in unity. As these inner and outer give-and-receive actions are carried out smoothly and harmoniously, things maintain their existence and continue to develop.

Now let us consider the relationship between the deductive and the inductive method on one hand, and the Unification method on the other. Deductive method is the method of logical development through inner give-and-receive action that takes place within the human mind. In contrast, inductive method is the method of examining things in the external world—therefore, it is a method based on outer give-and-receive action. In Unification methodology, inner and outer give-and-receive actions take place in unity. Therefore, in Unification methodology, the
B. Scope of the Give-and-Receive Method

As explained above, in the give-and-receive actions there are inner and outer identity-maintaining give-and-receive actions and inner and outer developmental give-and-receive actions. As such, the give-and-receive method is the fundamental method for existence and development in God, human being and nature.

God, while maintaining His eternal nature through inner and outer identity-maintaining give-and-receive actions, created humankind and all things through inner and outer developmental
give-and-receive actions.

In humankind and in all things, each individual (individual truth body) maintains its existence and develops as the correlative elements within it perform inner give-and-receive action, and at the same time perform outer give-and-receive action with other individuals.

Give-and-receive action between individuals includes give-and-receive action between a human being and another human being, between human being and things, and between a thing and another thing. First, there is give-and-receive action between one human being and another, which includes individual interaction in family life and in social life. Educational, ethical, political, economic, and other activities are carried out through this type of give-and-receive action.

Next is the give-and-receive action between human being and things. In this type of give-and-receive action, there are two cases, namely, the case in which human being exercises dominion over things, and the case in which human being cognizes things. The cognition of all things includes the basic study of natural sciences, the exploration and appreciation of nature, and so forth. Dominion over things includes applied research in natural sciences, business and economic activities, creative activities in art, and so forth.

Finally, there is the give-and-receive action between a thing and another. In nature, numerous individuals form an organic orderly world as they engage in give-and-receive actions through their respective positions—such as the give-and-receive action among atoms, among cells, and among stars. The interaction between the parts of a machine is another example of this case.

Thinking and conversation are also carried out according to the give-and-receive method. That is to say, when the subjective part in thinking (inner Sungsang), namely, the functions of intellect, emotion, and will, and the objective part (inner Hyungsang), namely, ideas, concepts, laws, mathematical principles, etc., enter into give-and-receive action, human thinking is conducted.

Judgment in thinking is also based on the give-and-receive method. In the judgment, “This flower is a rose,” for example, contrast-type give-and-receive action takes place, in which one compares the idea “this flower” with the idea “rose.” Conversation, also, follows the give-and-receive method. If one person talks nonsense, the other cannot understand what that person is saying, I can understand what another person is saying because the notions and concepts of that person are in accord with mine, and AM because the laws of thought and laws of conversation of the other person are in accord with mine.

C. Types of Give-and-Receive Actions

The give-and-receive method has the following five types of give-and-receive actions, which were explained in Ontology:

i) Bi-Conscious Type

ii) Uni-Conscious Type

iii) Unconscious Type

iv) Heteronomous Type

v) Contrast-type (Collation Type)

D. Characteristics of the Give-and-Receive Method

The give-and-receive method has the following seven characteristics which also were explained in Ontology:

i) Correlativity

ii) Purposefulness And Centrality

iii) Order and Position

iv) Harmony

v) Individuality and Connectedness
III. An Appraisal of Conventional Methodologies from the Perspective of Unification Thought

A. Methodologies in the Ancient Period

1. Heraclitus

Heraclitus said that “everything is in a state of flux.” It can be said that he grasped only the developmental aspect in the created world, neglecting the identity-maintaining aspect. He also said, “War is the father of all,” ascribing the cause of the development of things to the struggle of opposites. Yet, things develop only through the harmonious give-and-receive action between correlative elements.

2. Zeno

First, let us consider his theory that a flying arrow is at rest. When Zeno says that an arrow is at rest at a certain point, he is referring to a mathematical point, which has no space. The actual movement of an arrow occurs within time and space. The velocity of a body in motion (v) is the distance traveled (s) divided by the time elapsed (t), and is expressed with the equation \( v = \frac{s}{t} \). Therefore, the movement of an object must be considered within a definite distance (space) and within a definite period of time. The movement of an object cannot be discussed at a point that only has position but no space (a mathematical point). Therefore, when we speak of the movement of an object at a certain point of space, no matter how small that point may be, we should consider it within a definite space, and when we speak of the movement at a certain moment, no matter how short that moment may be, we should consider it within a definite period of time. If we do so, we can say, definitely, that a moving object is not at rest, but rather moving through a certain point of space.

Concerning this issue, materialist dialectic asserts that an object is, and at the same time is not, at a certain place and at a certain moment, claiming that it has resolved Zeno’s paradox and has explained motion. This, however, is no more than the same kind of sophistry as in Zeno’s claim. The position of an object in motion is expressed as a function of time; therefore, to a certain moment corresponds a certain position on a one-to-one basis. It cannot happen that something is, and at the same time is not, at a certain place and at a certain moment.

In conclusion, (i) an object in motion passes through a certain space without resting in it; and (ii) an object in motion is at a certain place at certain moment of time.

The next issue is “Achilles and the tortoise.” Zeno argued only in terms of space, disregarding time; therefore, the wrong conclusion was drawn that Achilles is unable to go ahead of the tortoise. If it is seen in terms of the passage of a certain time, Achilles can definitely go ahead of the tortoise.

Zeno tried to prove that there is no motion or change, there is no generation or destruction. To that end, he resorted to sophistry. It can be said that, contrary to Heraclitus, Zeno grasped only the identity-maintaining aspect of things, disregarding the developmental aspect.

3. Socrates

Socrates thought that people can reach the truth by means of a dialogue with a humble heart. This is the multiplication of truth through outer give-and-receive action between person and person. It can be said that Socrates advocated the proper way of give-and-receive action between
person and person (Fig. 11-4).

4. Plato

Plato studied the world of Ideas. In the human inner Hyungsang there are various concepts, and by analyzing and synthesizing them, Plato tried to clarify a hierarchy of Ideas. The analysis and synthesis of concepts are carried out through the comparison of concepts. This is a contrast-type of give-and-receive action. Since this is carried out within the mind, it is inner give-and-receive action. In the end, it can be said that Plato advocated the method of the search for truth through the contrast-type inner give-and-receive action (Fig. 11-5).

5. Aristotle

Aristotle's deductive method is based on the syllogism. First, an universal truth is proposed; then, a more limited truth is proposed; from those two, a specific conclusion is derived. In terms of the preceding example, one contrasts the major premise, “all men are mortal” with the minor premise, “Socrates is a man,” and derives the conclusion, “Socrates is mortal.” This is a contrast-
type give-and-receive action between a proposition and a proposition.
Furthermore, since the proposition, “Socrates is a man” is obtained by contrasting “Socrates” and
“man,” this, also, is a contrast-type give-and-receive action.
Accordingly, Aristotle’s deductive method, as in the case of Plato, can be called the method of
the search for truth through the contrast-type inner give-and-receive action.

B. Methodologies in the Modern Period

1. Bacon
Bacon claimed that in order to obtain truth, one must cast away prejudices (Idols) and rely on
experiment and observation. If the results of experiments A, B, C, ... N are all P, then conclusion
P is established as a general law; this is the inductive method.
The inductive method seeks to obtain truth on the basis of outer give-and-receive action between
human being and things (nature). Also, since this method yields a conclusion by contrasting
various facts obtained through experiment and observation, it is give-and-receive action of the
contrast-type. Therefore, Bacon’s inductive method is the method of pursuing truth through
contrast-type outer give-and-receive action (Fig. 11-6).

2. Descartes
Descartes attempted to doubt everything, and as a result, lie claimed to have reached a sure first
principle: “I think, therefore I am.” Here, the fact that Descartes doubted everything means that
he denied every thing and phenomenon, and therefore, seen from the viewpoint of Unification
Thought, he traced back to the stage prior to God’s creation of the universe. Under that
circumstance “I think” corresponds to God’s “plan,” or “thought,” before His creation of the
universe. Here, Descartes said, “I think; therefore I am”; but he should have asked “Why do I
think?” If lie had asked that question, his rationalism would not have led to dogmatism in his
successors. Anyway, his awareness of the truth of “I think; therefore, I am” means, from the
viewpoint of Unification Thought, that lie acknowledged the certainty of the inner give-and-
receive action within the human mind.
After that, he established a general rule that “things we conceive very clearly and very distinctly
are true,” which refers to the multiplication of truth through the formation of the inner four-
3. Hume

Hume considered causality merely a subjective belief. However, causality is not merely subjective, but is both subjective and objective, as already explained in the chapter on Epistemology. Moreover, Hume denied both material substance and spiritual substance (self), holding that there exist merely bundles of impressions and ideas.

From the perspective of Unification Thought, lie saw only the inner Hyungsang (ideas) as sure things.

Hume tried to establish a complete system of philosophy by analyzing mental processes, but the problem was that he tried to do it on the basis of separate impressions and ideas.

4. Kant

Kant claimed that cognition takes place as the chaotic sensory content coming form the object are synthesized with a priori forms of the subject. Unification Thought agrees with the view that cognition occurs through the interaction between the human subject and the object. However, from the perspective of Unification Thought, the subject possesses not only forms (forms of thought), but also content (images). The combination of form and content is called prototype. Also, what comes from the object is not chaotic sensory content, but content with forms of existence. Contrary to Kant's theory of synthesis, Unification Thought asserts the theory of collation. The Kantian theory of synthesis, which is based on the transcendental method can be regarded as an expression of tire Unification Thought theory of collation, which is based on the give-and-receive method, from Kant's position.

5. Hegel

Hegel grasped the development of the Idea and the word as the process of transcendence and the unity of contradiction -- or the process of thesis, antithesis, and synthesis. From the perspective of Unification Thought, however, development does not occur through contradiction. Development occurs when correlatives, in the relationship of subject and object, enter into give-and-receive action centering on purpose. (This is called Chung-Boon-flap Action.)
In this, Chung means purpose, Boon means correlatives, and Hap means multiplied body.

The Idea does not develop by itself through the contradiction within, as Hegel claimed. Thinking is carried out as the inner Sungsang -- namely, the functions of intellect, emotion, and will-act upon the inner Hyungsang (including ideas), forming new ideas. This is called the development of thinking in a spiral form, as was explained in the chapter on Logic.

It can be seen that Hegel grasped development-which, according to Unification Thought, is give-and-receive action between correlatives-as interaction between opposing elements.

6. Marx

Marx held that spiritual processes are the reflection of material processes. From the perspective of Unification Thought, however, Sungsang (spirit) and Hyungsang (matter) are in the relationship of subject and object; therefore, there is a relationship of correspondence between spiritual laws (laws of value) and material laws.

As a counterproposal to the “law of the transformation of quantity into quality,” Unification Thought offers the “law of balanced development of quality and quantity.” From quantity to quality is not correct. Also, a sudden qualitative change does not occur when the quantitative changes reach a certain point. Quality and quantity are in the relationship of Sungsang and Hyungsang, and they change simultaneously, gradually, and stage by stage.

As a counterproposal to the “law of the unity and struggle of opposites,” Unification Thought proposes the “law of the give-and-receive action between correlatives.” The struggle of opposites gives rise only to destruction and ruin, and never brings about development. All things develop through the harmonious give-and-receive action between correlatives centered on a common purpose.

To the “law of negation of negation,” Unification Thought proposes, as counterproposal, the “law of affirmative development.” In nature, as well as in society, development takes place as the correlative elements of subject and object within nature and society perform harmonious give-and-receive action. In nature, inorganic beings perform circular motion in space and living beings perform circular motion in time (spiral motion).

Among the methodologies in the past, none was more influential than the Marxist materialist dialectic. Trying to prove that Marx’s dialectic was valid in nature as well, Engels studied natural sciences for eight years. As a result, he concluded that “nature is the proof of dialectics.” The errors of the materialistic dialectic are now evident, however. Natural phenomena are, if examined well, not the proof of dialectics, but instead the "proof of the give-and-receive method" (Fig. 11-8).

7. Husserl

Husserl first started with things of the natural world. Things are, when seen from the perspective of Unification Thought, the unified bodies of Sungsang and Hyungsang. Next, he advocated the
intuition of essences through eidetic reduction.

Essence here corresponds to the Sungsang of existing beings. In addition, Husserl claimed that when judgment is suspended and consciousness (pure consciousness) is analyzed, there is a structure of noesis and noema. This, when seen from the perspective of Unification Thought, corresponds to the internal structure of Sungsang (mind), which consists of inner-Sungsang and inner-Hyungsang. A comparison between Husserl's phenomenological method and the viewpoint of Unification Thought would be as in Fig. 11-9.

<table>
<thead>
<tr>
<th></th>
<th>Object</th>
<th>Essence of object</th>
<th>Mind of subject</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Husserl</strong></td>
<td>Things</td>
<td>Essence of Object</td>
<td>Noesis ↔ Noema</td>
</tr>
<tr>
<td><strong>Unification Thought</strong></td>
<td>Sung-sang ↔ Hyungsang</td>
<td>Sungsang</td>
<td>Inner Sung-sang ↔ Inner Hyungsang</td>
</tr>
</tbody>
</table>

Fig. 11-9. Comparison between Husserl's Phenomenological Method and Unification Thought

Husserl, like Descartes, considered, unconsciously, what corresponds to the Unification Thought concept of inner four-position base as important, and tried to unify all sciences through the analysis of the inner four-position base.

8. Analytical Philosophy

Language is formed through inner developmental give-and-receive action, which has an intellectual aspect (logos) centered on reason, and an emotional aspect (pathos) centered on emotional feelings. Analytical philosophy grasped only the aspect of logos, and pursued only
logicalness.

From the perspective of Unification Thought, language, originally, exists in order to actualize love, and the logical structure of language is merely a necessary condition for that purpose. The use of language is the formation of thought, and is a kind of creative activity. The center of creative activity is Heart. Therefore, an emotional element centered on love plays the subjective role in the formation of thought. However, analytical philosophy engaged so much in the logical analysis of language from beginning to end that it came to disregard the creative aspect and the value-created aspect of thought formed through language.
CHAPTER 12: NOTES
1. **THEORY OF THE ORIGINAL IMAGE**

1. The word “body”, as used in this and similar expressions of Unification Thought, refers not only to visible entities, but also to invisible entities. The concept of “body” is peculiar to Unification Thought. As used in such expressions as “united body,” “harmonized body,” “new body,” and “multiplied body,” the word “body” refers to an entity that has come into being as a result of a give-and-receive action. Accordingly, the word “body” refers both to visible and to invisible entities.


3. In Divine Principle, this statement was translated as “the external form may also be called a second internal character” (p. 22).

4. “Experience” here refers not only to what we experience with the five physical senses, but also to what we experience in the internal relationship between mind and body.


6. The Great Ultimate (Tai-chi) of the I Ching was interpreted as a monistic ch'i in the early Tang dynasty.

7. Werner Heisenberg (1901-1976), the founder of quantum physics, dealt, from around 1951, with the unified theory of elementary particles and advocated the idea of “prime-matter.” This theory asserts that the elementary particles that have been observed, of which there are approximately 300, have come into being from a prime-matter, which is the ultimate matter, following a cosmic equation expressed in a certain mathematical form. Heisenberg said also that “prime-matter” is the same as “prime-energy,” and that all the various kinds of elementary particles (therefore, all matter) of the universe consists of prime-energy. The prime-matter, or prime-energy, advocated by Heisenberg can be regarded as pointing to pre-matter, or pre-energy, as advocated by Unification Thought. Today it is known that all matter consists of quarks and leptons. Recently the “sub-quark” model has been advocated. This model states that quarks and leptons are made of even more basic particles, and active research is being conducted in that area. Specifically, the sub-quark model states that all matter is made of sub-quarks, and that there are three kinds of sub-quarks, which can be regarded as different states of a single sub-quark. If this theory is correct, it follows that all matter is made of a single, basic substance. This can be seen as a contemporary version of Heisenberg's monistic unified model. For further reference, see Hidezumi Terasawa's Sub-quark Physics and Original Geometry (Tokyo, Kyoritsu-shuppan-sha, 1982), p. 17-21.

8. In previous Unification Thought writings, the expression “give-and-take action” had been used as the translation for susujag-ong; however, the expression “give-and-receive action” is a more appropriate translation, and will be used from now on. Let me now elaborate on the difference between the Inner Hyungsang and the Original Hyungsang. All the elements contained within the Inner Hyungsang (ideas, concepts, original laws, mathematical principles, etc.) have a kind of form, or image. These forms, or images, are invisible, but when they are manifested as all things, they necessarily appear wearing an “external garment,” so to speak. It is the Original Hyungsang that becomes the “external garment.” Therefore, the relationship between the Inner Sungsang and the Original Hyungsang is that of content and external garment.* 10. The English edition translates Sungsang as “essential character” and Hyungsang as “essential form” (Divine Principle, p. 25).

11. The famous British theoretical physicist David Bohm explored the realm of consciousness and formulated his unique cosmology. He said, “If the immanence is pursued more and more deeply in matter, I believe we may eventually reach the stream which we also experience as
mind, so that mind and matter fuse” (Ken Wilber, ed., The Holographic Paradigm and Other Paradoxes, Boston: Shambhala, 1985, p.

193). We can see that Bohm, while exploring the realm of consciousness from the perspective of a natural scientist, has reached the same conclusion as that of the Theory of Unity advocated by Unification Thought.

12. Nicholas de Malebranche (1638-1715) applied Geulincx's occasionalistic idea to epistemological questions. If spirit and matter are kinds of substances that are totally different from each other, how can spirit recognize matter? Malebranche explained that in God there are eternal ideas as the prototypes of things and that in recognizing things, we do not recognize things directly, but rather we recognize the ideas within God. On this point he said, “We see all things in God.” The consequence of this view is that we are relating ourselves only to God, and the significance of the existence of matter diminishes. See Takeo Iwasaki's History of Western Philosophy (in Japanese) (Tokyo, Yuhikaku, 1975), p. 147.


25).


15. The faculties of the Inner Sungsang refer to the individual faculties, namely, the intellectual faculty, the emotional faculty, and the volitional faculty. In contrast, the functions of the Divine Character refer to the synthetic, combined functions of Inner Sungsang, Inner Hyungsang, and Original Hyungsang as a whole.

Heart is the core and essence of the Original Image (Original Sungsang and Original Hyungsang).

Therefore, any discussion of Heart must take as its premise the Original Sungsang and the Original Hyungsang. Logos can come into being only through the mutual relationship of Inner Sungsang and Inner Hyungsang. In the manifestation of Creativity, however, not only the Inner Sungsang and Inner Hyungsang are involved, but also the Original Hyungsang.

16. Feuerbach said in The Essence of Christianity: “It is impossible to love, will, or think without perceiving these activities to be perfections........This complacency becomes vanity only when a man piques himself on his form as being his individual form, not when he admires it as a specimen of human beauty in general” (Tr. George Eliot, New York, Harper & Row, Publishers, 1957, p. 6).

17. Feuerbach said, “The divine being is the human nature purified, freed from the limits of the individual man, made objective-i.e., contemplated and revered as another, a distinct being” (Ibid., p. 14).

18. The Unification Principle says, “love is an emotional force given by the subject to the object; beauty is an emotional force returned to the subject by the object” (Divine Principle p. 48). Love and beauty, however, are like the two sides of a coin. When seen from the position of the giver, the emotional force is love; but the same emotional force, when seen from the position of the receiver, is beauty. Therefore, when subject and object are both human, it is not the case that only the emotional force given by the subject to the object is love; for the emotional force given by the object to the subject is love as well. In previous Unification Thought writings, the expression “quadruple base” had been used; from now on, however, the expression “four-position base” will be used.

20. Further detail about the formation of the Logos through inner give-and-receive action will be added here. The Inner Sungsang refers to the faculties of intellect, emotion, and will. When forming the Logos, these faculties work in unison. (Incidentally, in the case of human beings, these faculties, working in unison, are called “spiritual apperception.”) The Inner Hyungsang
contains ideas, concepts, laws (or principles), mathematical principles, and so forth. These elements are all united centering on the idea; this means that concepts, laws, mathematical principles, are all united within the idea.

The formation of Logos can also be explained in terms of a “beginning stage” and an “advanced stage.” In the beginning stage, various ideas are explored through the inner give-and-receive action. This process should result in the formation of a mental mold,” which is the idea to be used as the mold of the being to be created. This mental mold still is a static image or a static blueprint not yet a perfected Logos. It can be called an “initial conception,” or a “pre-Logos.” Next, in the advanced stage of inner give-and-receive action, the faculties of intellect, emotion, and will, centering on Heart, are injected into the Inner Hyungsang. In this case, the Inner Hyungsang is the mental mold, or initial conception, which was formed through the beginning stage of inner give-and-receive action. Through the advanced stage of give-and-receive action, a Logos is formed as a living conception, or a perfected conception.

Following the two stages of inner give-and-receive actions mentioned above, outer give-and-receive action begins to take place between the Original Sungsang and the Original Hyungsang. At this stage, the Sungsang is the united being of intellect, emotion, and will, and it contains the Logos; the Hyungsang is pre-energy. Through the give-and-receive action between the Original Sungsang and Original Hyungsang, pre-energy penetrates into the mold of the perfected conception (i.e., Logos), and through this process, created beings are produced.


22. Hirschberger states, “People like to call this pan-logism, and in relation to this pan-logism, they have regarded Hegel as the advocate of the mystical, pantheistic theory that all is one. Philosophers of a scholasticist inclination have generally uniformly regarded Hegel as a philosopher of a pantheistic identity” (Hirschberger, Geschichte der Philosophie, Freiburg, Verlag Herder, 1984, 11., p. 419).

Fig N-b 2.
ONTOGRAPHY


2. The phenomenon of the direct influence of the will over matter is called “psychokinesis.” Through psychokinesis the will can move a distant object, can bend, extend, or harden a metal, and can even make a random-number generator lose its randomness. See M. Cazenave, ed., Science et Conscience, trans. A. flail and E. Callander (Oxford: Pergamon Press, 1984), p. 49.

3. In 1966 Clive Backster, an American lie-detector technician, examined the reactions of a plant by attaching the electrodes of a lie-detector to its leaves. To his surprise, Backster found that the plant was able to read his mind. For instance, when he pictured burning the leaves, the instant the thought was moving, the plant reacted strongly. Subsequently Backster conducted various experiments and concluded that plants seem to have consciousness and sense. This discovery by Backster is called “the Backster Effect.” See Peter Tompkins & Christopher Bird, The Secret Life of Plants (New York: Harper and Row, Publishers), 1973, pp. 3-5.

Attempts to reproduce the kinds of communication between human beings and plants that Backster reported have also been made in the Soviet Union. V. N. Pushkin and other researchers have confirmed that plants react to the emotions of a person in a hypnotic state. See A. P. Dubrov & V. N. Pushkin, Parapsychology and Contemporary Natural Science, (Moscow, 1983).

4. On this matter, David Bohm of London University said, “There may be a sort of living energy in all matter that manifests in us in certain ways which it doesn’t do in the rock. If that were the case, if a sort of intelligence were generalized throughout nature, then the speculative proposal that inanimate matter might respond to our thought is not so illogical” (Ken Wilber, The Holographic Paradigm and Other Paradoxes, p. 211). Also, Jean E. Charon, a theoretical physicist at Paris University, has said that electrons and photons themselves are microcosms, and that they are equipped with mechanisms of memory and thinking. See Mitsuo Ishikawa, The World View of New Science. (Tokyo: Tama-shuppan, 1985), pp. 178-79.

5. Traditionally, it had been considered that single-cell organisms (bacteria) were sexless; but in 1947, J. Lederberg and E. L. Tatum demonstrated that even bacteria engage in sexual reproduction.

6. This explanation is based on the scientists’ "Big Bang" theory, supposing that it is true. The mention of this theory does not necessarily imply that God actually created the universe by means of the Big Bang.


8. In Divine Principle it says, "Before creating man, God made all things in the image and likeness of man's character and form" (p. 44).


10. David Bohm speaks of the influence of a seed upon its environment as follows: According to the implicate order, the seed is continually providing inanimate matter in the environment with new information that leads it to produce the living plant or animal. Who is to say then that life is not immanent, even before the seed was planted? (Ken Wilber, The Holographic Paradigm and Other Paradoxes, [Boston: Shambhala, 1985], p. 193) 11. Engels, Anti-Duhring, pp. 75-76.


13. Ibid.
3. Theory of the Original Human Nature

1. Confucius, The Analects, tr. by D.C. Lau Harmondsworth: Penguin Books, 1979), p. 112. The Reverend Sun Myung Moon has stated this idea as follows: "For a man, his wife represents mother, elder sister, younger sister, and, indeed, all women of the world. To love a wife who has such a significance means to love all races of humanity, all women, and one's mother, elder sister, and younger sister in the home. Accordingly, the family is the "basis training" center that educates people in human love. Therefore, to be trusted and to live a happy life in a family means to live a happy life as the center of the entire universe and to be situated at the center of happy love. Her husband represents father, elder brothers, younger brothers, and all men on earth. This is our ideal of the family." Sun Myung Moon, God's Will and The World, [New York: The Holy Spirit Association for the Unification of World Christianity, 1985], p. 446.

2. The English word that best captures the meaning of Shimjung is "Heart," but the term "Heart" lacks certain essential aspects of the Korean term. Shimjung is the central aspect of the Divine as well as the human personality. Readers should keep in mind the definition of Shimjung when using the term "Heart." 4. Confucius, The Analects, p.63.


7. In his Two Treatises of Government, Locke states, "Man being born, as has been proved, with the Title to perfect Freedom and an uncontrolled enjoyment of all the Rights and Privileges of the Law of Nature, equally with any other Man, or Number of Men in the World, hath by Nature a power, not only to preserve his Property, that is, his Life, Liberty and Estate, against the Injuries and Attempts of other Men; but to judge of, and to punish the breaches of that Law in others. ... even with Death itself." John Locke, Two Treatises of Government, edited by Peter Laslett [New York: Cambridge University Press, 19881, pp. 323-324.

8. A basic teaching of Christianity was the equality of all people before God. The Christian Church, however, though preaching the spiritual equality of all people, accepted nevertheless the existence of inequality in actual society. That concept was rejected by Calvinism, which stressed the equality of all in actual life. The Calvinist view was developed into a political thought by the promoters of the Puritan Revolution in England in the Seventeenth Century. In particular John Lilburn (1614-1657), who was the theoretical leader and most active propagandist of the movement of the "levelers," insisted on the equality of rights based on the "creation of equal human beings by God," and tried to promote a fundamental democratic revolution.

John Locke (1632-1704) further established the foundation for modern democracy by consummating the theoretical aspects of the Puritan Revolution. In Locke as well, the idea of equality before God was perceived. In Two Treatises of Government, he said, "The State of Nature has a Law of Nature to govern it, which obliges everyone: And Reason, which is that Law, teaches all Mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his Life, Health, Liberty, or Possessions.

For Men being all the Workmanship of one Omnipotent, and infinitely wise Maker . . . ."(p. 271)


11. Friedrich Nietzsche, "Thus Spake Zarathustra," in Walter Kaufmann, editor and translator,


14. Nietzsche asserted in "The Antichrist," that Paul had changed "evangel" into "dysangel," and Jesus' teachings into a kind of teaching for after death. Nietzsche said, "I tell the genuine history of Christianity.

The very word "Christianity" is a misunderstanding: in truth, there was only one Christian, and he died on the cross. The "evangel" died on the cross. What has been called "evangel" from that moment was actually the opposite of that, which he had lived: "ill tidings," a dysangel." (p. 612)

Paul simply transported the center of gravity of that whole existence after this existence-in the lie of the "resurrected" Jesus. (p. 617)


19. Ibid., p. 25. Heidegger spoke of "they" (Das Man) as follows: The "who" is not this one, not that one, not oneself [man selbst], not some people [einige], and not the sum of them all. The "who" is the neuter, the "thty * [Das Man].

- Martin Heidegger, translated by John Macquarrie and Edward Robinson, Being and Time

21. Ibid. p. 320.


23. Ibid. p. 522.


26. Jean-Paul Sartre, Being and Nothingness, p. 373.

27. Ibid., p. 555.
4. AXIOLOGY: A THEORY OF VALUE

1. The term "autonomy of the Principle" refers to the power whereby each being in creation grows by itself to full maturity (see Divine Principle, p. 55).

2. Trueness, or verity, is different from truth. It is the quality of embodying truth, or being true.

3. In Unification Thought, love indeed is a value, but love is not just another different kind of value, as trueness, goodness, and beauty are different values. Love is the basis of trueness, goodness, and beauty; also, love is the common element among these three values. This means that the stronger the degree of love, both on the part of the giver and on the part of the receiver, the stronger will be their experience of values (trueness, goodness, and beauty).

4. Material value includes sex as well as food, clothing, and shelter. Here, sex means the object of sexual life, i.e., the sexual organ. Sex, therefore, is included in the concept of material values. Sex, as well as food, clothing, and shelter, is a value sought after by the physical mind. At the same time, sex corresponds to love (sexual love), which is a value sought after by the spirit mind.


6. The Three realms refer to the three stages of the world where every living being lives, dies, and changes, namely, the realm of desire, the realm of matter, and the realm of non-matter. The realm of desire is the lowest one; those who inhabit it are consumed by desires of carnal pleasure, food, and sleep. The realm of matter is located above the realm of desire and refers to the realm consisting of exquisite matter for those who have rid themselves from desire. The realm of non-matter refers to the highest stage and is a highly spiritual realm, transcending matter.

7. The term "truth," as used in the expression "absolute truth," means the Word, or Logos. It is different from "truth" as used in traditional axiologies, that is, in the context of the values of "truth, goodness, and beauty." To express the latter meaning of "truth," Unification Axiology uses the term "trueness." 8. With regard to the universal standard, the Reverend Moon said, We must recognize that there is a universal principle involved, regardless of what race you are. You can see that the universe has certain fundamental laws, and anyone who violates them will be judged accordingly, regardless of his race or stature. What is the spirit of that constitution of the universe? It aims to preserve or uphold the men and women who try to live for others. It would also try to eliminate people who take advantage of others and seek to benefit only themselves. This is why we can say that good people are those who exist for the sake of others, and good deeds are those actions which benefit others. God's Will and the World, New York: HSA-UWC, 1985, p. 497 9. The Reverend Moon's assertion at the International Conference on the Unity of the Sciences is that absolute values should be pursued on the basis of absolute love.

10. Liberation Theology is a new theology that emerged in the less developed world. It departs from the traditional Christian view of salvation, and insists on active participation in resolving actual problems. The most important problem among actual problems is the dehumanization of people, and Liberation Theology asserts that the cause of dehumanization lies in the structural contradictions and social evils of capitalist society. Accordingly, it asserts, in order to liberate human nature, capitalist society must be overthrown; thus, it affiliates itself with Communism.

11. After World War II, the less developed world obtained independence politically; economically, however, it still depends on the developed world and cannot get out of the state of underdevelopment.

Dependency Theory grasps this situation as the relationship between central and peripheral nations, and interprets it as a projection, on an international scale, of the class confrontation of capitalist society. That is to say, just as the working class is exploited by the capitalist class, so the less developed countries are exploited by the developed countries-exploitation carried out
through multinational enterprises—it asserts.

Therefore, in order for the less developed world to get out of its underdeveloped state, it must liberate itself from the developed countries and become socialist—and the way to do that is to expel multinational corporations, abolish all forms of dependency relations, and overthrow comprador capital and the authoritarian class.

12. jen: True virtue, benevolence, mutual respect, reciprocal love, good-will, human-heartedness.

13. The Great Learning says: Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy. Confucius, Confucian Analects, The Great Learning, and the Doctrine of the Mean, tr. By James Legge, New York: Dover Publications, 1971, pp. 358-59.

The Great Learning was part of the Book of Rites. Zhu Xi (Chu Hsi) characterized the Analects, Mencius, The Doctrine of the Mean, and The Great Learning as The Four Chinese Classics. It is said to be the work of one of Confucius’ disciples.

14. Confucius said, "Heaven produced the virtue that is in me" (Ibid., p. 202), which means that virtues are given by Heaven. Tung Chung-shu said that Heaven is jen (benevolence).

15. It is said that Talha-agata is the "one who comes from TathaFa." Also, one of the Buddhist sutras says that Tath-agata has the great merciful heart that is found in every living being. Therefore, TathaFa can be regarded as the root of mercy, which is the fundamental virtue of Buddhism.

16. The Qur'an says: Say ye: "We believe In God, and the revelation Given to us, and to Abraham, Isma'il, Isaac, Jacob, And the Tribes, and that given to Moses and Jesus, and that given To (all) Prophets from their Lord: We make no difference Between one and :mother of them: And we bow to God (in Islam). The Holy Quran, tr. by A. Yusuf Ali (Brentwood, MD: Amana Corp, 1983), Sura 11, verse 136, p. 5.5. 17. Sutra I of the Qur'an, which is the Opening Chapter, contains the Seven Verses, which are called "the essence of the Qur'an," as follows: In the name of God, Most Gracious, Most Merciful. Praise be to God, The Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, And Thine aid we seek. Show us the straight way. The way of those on whom Thou hast bestowed Thy Grace, Those whose (portion) Is not wrath, And who go not astray.


18. Pascal wrote in Pensies as follows: "Man without faith can know neither true good nor justice. All men seek happiness. There are no exceptions. ...What else does this craving, and this helplessness, proclaim but that there was once in man a true happiness, of which all that now remains is empty print and trace? ...

None can help [him], since this infinite abyss can be filled only with an infinite and immutable object; in other words, God himself."(Pascal-Pensies, tr. by A. J. Krailsheimer [New York: Penguin Books, 1966] pp. 74-75. He also wrote, "It is the heart which perceives God and not the reason. That is what faith is: God perceived by the heart, not by the reason." (Ibid., p. 154).


by Koichi Mori (Tokyo: AokiShoten, 1974), p. 61 (originally published by the Department of Philosophy of Leningrad University).
5. Theory of Education

1. The time from Adam to Noah, as described in the Bible, is symbolic time. The chronological time was much longer than 1600 years. Symbolic time is meant to teach us how God works in human history rather than describe chronological events. The time from Noah to Abraham is also symbolic. But beginning from Abraham, the Bible describes chronological time.

2. Comenius gave the following subtitle to his book The Great Didactic: The whole Art of Teaching all Things to all Men or A certain Inducement to found such Schools in all the Parishes, Towns, and Villages of every Christian Kingdom, that the entire Youth of both Sexes, none being excepted, shall Quickly, Pleasantly, and Thoroughly Become learned in the Sciences, pure in Morals, trained to Piety, and in this manner instructed in all things necessary for the present and for the future life. John Amos Comenius, The Great Didactic, tr. by M. W. Keatinge (New York: Russell and Russell, 1967), p. 1.


5. Ibid., p. 6.

6. On intellectual education (mental education) and moral-religious education (heart education), Pestalozzi wrote the following: "Originally, intellectual education is not at all suitable for producing innocence and child-like feelings within ourselves, which produce all the methods that enhance ourselves to higher, divine feelings. As a thorn does not bear figs and a thistle does not bear grapes, so mere spiritual education, separate from heart education, does not bear the fruit of love. Since spiritual education is a victim of the selfishness and weakness that arise as a result of this separation, it has the cause of degradation in itself, and exhausts itself by its own power, just as a flame burns out as soon as it is taken out of the fuel container. U. 11. Pestalozzi, Spirit and Heart in the Method [in Japanese], [Meiji-Tosho: Tokyo, 1980], p. 122.

In Swans' Song (1826), which lie wrote just before his death, lie explained spiritual power, heart power, and technical power, and clarified that love is the force that unites them. 7. F. Froebel, The Education of Man (Clifton: Augustus M. Kelley, Publishers, 1974), p. 10.


9. Ibid., p. 11.

10. Ibid., p. 89.


14. CWL, 28:408.

15. CWL 29:132.

16. CWL 31:368.

18. CWL, 31:50. See also K. Marx, Capital, 1:454.

19. The instruction was given by the Americans for the reconstruction of Japan after its defeat in World War II. In 1946, an education mission was sent from the United States in order to offer advice on reforming education in Japan. The "Report of the United States Education Mission to Japan" was the proposal for democratic education for the reconstruction of Japan. That report is quoted here because it contains a good summary of the educational ideals of democracy.


21. Ibid., pp. 3-4.
6. ETHICS

1. At this point, I will explain "vertical love and horizontal love." I will also explain other terms that the Reverend Sun Myung Moon has often used to refer to love, such as "vertical and horizontal axes of love," "formation of a 90-degree angle of love axis," and "shortest shortcut of love." (a) "Vertical Love and Horizontal Love" and "Vertical and Horizontal Axes of Love" Since the relationship between God and human being is as that between heaven and earth, or that between parents and children, it can be described as a relationship between above and below- in other words, it is a vertical relationship. On the other hand, since the relationship between husband and wife is that between a man and a woman of the same generation, it is a horizontal relationship. Accordingly, God's love is vertical, and the love between husband and wife is horizontal.

God's love derives from the impulsive emotional force of His Heart; once it starts, it travels on a straight line- much in the same way as light travels in a straight line. This means that God's love does not travel in a roundabout way or in a curved line. This characteristic of love is called "the axis of God's love." So, the form of God's vertical love moving on a straight line is expressed as "the vertical axis of love." Love between husband and wife has a similar characteristic. So, the form of conjugal, horizontal love moving on a straight line is expressed as "the horizontal axis of love." (b) The Formation of a 90-Degree Angle of Love Axis The true love between husband and wife is always given and received centering on God's love. This means that, when husband and wife love each other centering on God, God's love descends in the midst of them. In terms of "the axis of love," it can be said that "the horizontal axis of conjugal love is reached by the vertical axis of God's love." When that occurs, the angle between the horizontal axis and the vertical axis becomes 90 degrees. This means that "the vertical axis of God's love and the horizontal axis of conjugal love are united in a 90-degree angle." When husband and wife love each other centering on God, the powerful love of God is added to their love, strongly amplifying and heating up their conjugal love, and no power can weaken or cool down the power of that love. That is what is meant by the formation of a 90-degree angle between God's love and conjugal love.

(c) The Shortest Shortcut of Love The Reverend Sun Myung Moon often compares the horizontal axis of conjugal love to a "chord," which is a geometric term. A chord refers to a straight line connecting two points on the circumference of a circle, and the straight line drawn from the center of the circle to the center of the circumference between the two points crosses at a right angle to this chord. Rev. Moon often expresses the unity between conjugal love and God's love by using the expression that "the line from the center of a circle crosses at a right angle to a chord." Next, I will explain some expression concerning the distance of love. Rev. Moon often uses the expression "the shortest shortcut of love." Actually, since the realm of love is an invisible realm, there can be no spatial distances in it; but the things in the invisible world are often expressed symbolically, by means of visible things. For example, we compare the broadness of mind and the broadness of grace to "the ocean"; the hardness of resolution to "steel"; and dreams of youth to "blue clouds." "The shortest shortcut of love" is also a symbolic expression of one of the special features of love. The special features of God's love include "directness," "intuitiveness," "immediacy," "the ability to be experienced directly," and so on. When we experience the Heart of God, we can intensely and directly feel how deep, broad, warm, and infinite the love of God is. Those who have experienced that love cannot but weep bitterly for the suffering of God. In traditional religions, people usually know only a glimpse of God's love, indirectly, through mediators. That kind of love can be compared to sunlight blocked by a thin layer clouds.

In contrast, "the love of the shortest shortcut" can be fully grasped instantaneously, at a glance, just as we can directly experience the sun under a clear blue sky. This kind of love is symbolically expressed as "the shortest shortcut of love" or "the love of the shortest shortcut." 2. The concept of "object" in the term "triple-object purpose" and the concept of "object" in the relationship of
subject and object are slightly different. In a subject-object relationship, "object" refers to a being that stands as an object toward a subject; in the triple-object purpose, "object" refers to a being that stands in a position correlative to another being.


4. Ibid., p. 327.


8. Ibid., p. 6.


7. THEORY OF ART


2. Ibid., p. 25.

3. Divine Principle states the following: "God is the First Cause of the world of creation, and He exists as the absolute subject, having characteristics of both essential character and essential form" (p. 24). And also, "The universe is the substantial manifestation of the invisible God, occurring through the give-and-receive action between His essential character and form, centered on the purpose of creation" (p. 40).


6. Ibid., pp. 48-49.


8. Kant explained in The Critique of Judgment as follows: "Now this relation in the determination of an object as beautiful is bound tip with the feeling of pleasure, which is declared by the judgment of taste to be valid for everyone. ...Therefore it can be nothing else than the subjective purposiveness in the representation of an object without any purpose (either objective or subjective), and thus it is the mere form of purposiveness in the representation by which an object is given to us, so far as we are conscious of it, which constitutes the satisfaction that we without a concept judge to be universally communicable; and, consequently, this is the determining ground of the judgment of taste." Philosophies of Art and Beauty, edited by A. Hofstadter and R. Kuhns (Chicago: The University of Chicago Press, 1964), pp. 294-95.


101). Roman Rolland said in a lecture commemorating Beethoven, "His [Beethoven's] thought to put his art to the use of others was constantly repeated in his letters.... He determined just two objects in his life. They are his dedication to holy art and a conduct intended to make others happy" (Roman Rolland, Life of Beethoven Japanese edition] [Tokyo: Iwanami-shoten, 1965] p. 159).

13. Generally, in aesthetics the process of creation is divided into the following four stages: (1) Creative feeling, the state of the fermentation of vague feelings; (2) Conception: the stage where a plan of a work of art looms up vaguely; (3) Internal refinement: the stage where a clear plan is developed; (4) External perfection, finishing. the stage where a work of art is concretely produced with specific materials and techniques.

Looking from the viewpoint of Unification Thought, (1), (2), and (3) correspond to the formation of the inner four-position base, and (4), to the formation of the outer four-position base.

14. Millet had in mind the following: "The mission of fine art is one of love, rather than hatred. Also, even when fine art describes the pain of the poor, it should not aim at stimulating jealousy toward the rich class." (Romain Rolland, Millet (Japanese edition] [Tokyo: Iwanami-Bunko, 1959], p. 9). "It was the ultimate objective of Millet's creed and art to express the poetry and beauty of human life in the pain of labor as much as possible" (Ibid., pp. 11-12).

15. Theodore Lipps (1851-1914) calls it "empathy" (Einfiihling) when the subject projects onto the object the feelings inspired by the object, and experiences those feelings as though belonging
to the object itself.


21. Ibid., pp. 148-149.


24. Ibid., p. 7.

25. In Let Us Judge - Origins and Consequences of Stalinism (London: Macmillan, 1972) R. A. Medvedev, who criticized Stalin, depicts how Soviet writers and artists were oppressed in the late 1930s. Medvedev explains the reality of socialist realism by saying that, as it turned out, social realism did not describe the truth of reality, but on the contrary embellished reality in order to embellish Communism. He states that "in the forties, ...the embellishment of reality became the hallmark of many writers; the desirable was often indistinguishable from the real" (p. 531). "Artistic quality was bound to be very low. A vast quantity of gray, uninteresting works appeared in all fields of literature and art" (p. 532).


30. Ibid., p. 45.


33. Ibid., p. 408. 34. Karl Marx, A Contribution to the Critique of Political Economy, p. 217.
8. THEORY OF HISTORY

1. Central history does not mean that God works exclusively with that history, to the exclusion of all others.

Rather, central history means that God is working with that history to prepare the people to receive the Messiah.


3. Karl Jaspers wrote: "It would seem that this axis of history is to be found in the period around 500 BC, in the spiritual process that occurred between 800 and 200 BC. It is there that we meet with the most deeply cut dividing line in history. Man, as we know him today, came into being. For short, we may style this the "Axial Period" (The Origin and Goal (of History, p. 1).

4. Jaspers also wrote: "But it is an historical mystery which progressive research into the facts of the situation renders increasingly great. The Axial Period, with its overwhelming plenitude of spiritual creations, which has determined all human history down to the present day, is accompanied by the enigma of the occurrence, in these three mutually independent regions, of an analogous and inseparably connected process," (ibid., p. 13).

5. In the fourteenth century, John Wycliffe (ca. 1320-1384) of Great Britain translated the Bible into English, and asserted that the standard of faith should be placed, not oil the pope or the clergy, but on the Bible itself; and fiercely denounced the corruption of the Church. Jan Huss (ca. 1374-1415) of Bohemia believed in Wycliffe's teachings and started a reform movement of Christianity, but was declared a heretic and burnt at the stake. In fifteenth-century Florence, Girolamo Savonarola (1452-1498) conducted a church reform movement, but was likewise suppressed and burnt at the stake. Then, in the sixteenth century, the Reformation sparked by Martin Luther (1483-1546) and John Calvin (1509-1564) was carried out. The Renaissance was a cultural movement that started in Italy and spread to the Western European nations in the fourteenth to sixteenth centuries. Dante (1265-1321), Petrarcia (1304-1374), and Boccaccio (1313-1375) of Florence were the precursors of the Renaissance Movement. The center of the Renaissance in its golden age moved from Florence to Rome, during which time the representative figures were Leonardo da Vinci (1452-1519), Raphael (1483-1520), and Michelangelo (1475-1564).

6. After World War II, Christian leaders were to unite, centering on the Lord of the Second Coming, to create a unified world under God based on the culture of Heart. Instead, however, Christian leaders, persecuted the Lord of the Second Coming, and the world under Communist rule continued for an additional 40 years.


8. Ibid., p. 249.

9. Ibid., p. 251.

10. Toynbee explains the 400-year period of turmoil until the rise of the Roman Empire to the following effect: "The historian sees that the Garaeco-Roman world in a rally in the generation of Augustus after the War at Actium. He also sees that the preceding breakdown began with the outbreak of the Peloponnesian War, four centuries earlier. For him, the vitally interesting problem is: What was it that went wrong in the fifth century BC and continued to go wrong until the last century BC? Now, the solution of this problem can only be found by studying Greek and Roman history as a continuing story with a plot that is one and indivisible" (Civilization on Trial, [New York: Oxford University Press, 1948], p. 46). He said, however, "if one does succeed in obtaining this light from it, it proves, experio crede, to be most amazingly illuminating" (Ibid., p.
concluding that, if this question is solved, it would be as if we had obtained a revelation.


12. Oswald Spengler stated as follows: "The application of the 'homology' principle to historical phenomena brings with an entirely new connotation for the word 'contemporary.' I designate as contemporary two historical facts that occur in exactly the same-relative-positions in their respective Cultures, and therefore possess exactly equivalent importance. ...I hope to show that without exception all great creations and forms in religion, art, politics, social life, economy and science appear, fulfill themselves and die down in contemporaneously in all the Cultures; that the inner structure of one corresponds strictly with that of all the others." (The Decline of the West, trans. C.F. Atkinson [London: George Allen & Unwin, Ltd., 1961], p. 112).

He cites as examples the relationship between ancient Greco-Roman culture and Western culture, Alexander the Great and Napoleon in the political field, Pythagoras and Descartes in the mathematical field, and so on.


14. Herodotus was a fatalist who described history in the epic manner as manipulated by the thread of fate.

On the other hand, Thucydides described historical facts realistically and scientifically. Yet, Thucydides also considered, according to the ordinary Greek way of thinking, that history repeats itself. He wrote, "The absence of romance in my history will, I fear, detract somewhat from its interest; but if it be judged useful by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future, which in the course of human things must resemble if it does not reflect it, I shall be content. In fine, I have written my work, not as an essay which is to win the applause of the moment, but as a possession for all time" (Thucydides, The History of the Peloponnesian War [London: J. M. Dent and Sons, Ltd., 1948], p. 11).

15. According to the view of history of the Enlightenment thought, God's power was excluded from history because history was thought to be made by man. But Vico thought that even though history was made by man, still it is under God's providence. This means that history is the product of the human power and God's providence. That view is in accord with the Unification view of history. Also, Vico thought that, although history is mainly in the process of progress or development, there are patterns of development and decline in history, and thus lie grasped history as spiral progress. In that respect, lie was a forerunner for the appearance of the cultural view of history advocated by Spengler and Toynbee.

16. Simmel stated in the introduction to the third edition of The Problems of History that "the spirit describes its coast and the rhythm of wave, in the stream of becoming, whereby it finds itself, and by doing so, it makes the stream of becoming a history." (Die Probleme der Geschichte, [Verlag Dunker and Humblot, 1923] p. VII).


9. EPISTEMOLOGY

1. Masaaki Kosaka, a Japanese scholar, states the following: "As a result of ten years of silence and study, Kant's critical philosophy, which synthesize rationalism and empiricism, was established, and in 1781, the Critique of Pure Reason was published" (History of Western Philosophy (in Japanese) [Tokyo: Sobunsha, 1971], p. 322).

2. Locke wrote, "How comes it [the mind] to be furnished?... Whence has it all the materials of Reason and Knowledge? To this I answer, in one word, from Experience In that, all our Knowledge is founded; and from that, it ultimately derives itself" (An Essay Concerning Human Understanding [Oxford: Oxford University Press, 1979], p. 104).

3. Ibid., p. 525.

4. Ibid., p. 578.


6. Ibid., p. 135.


9. Ibid., p. 55.

10. Ibid., p. 93.

11. Engels said, "But if the further question is raised what thought and consciousness really are and where they come from, it becomes apparent that they are products of the human brain and that man himself is a product of nature, which has developed in and along with its environment" (Anti-Duhring [Moscow: Progress Publishers, 1969], p. 49.

Lenin said, "The mind does not exist independently of the body.... Mind is secondary, a function of the brain, a reflection of the external world" (Materialism and Empirio-criticism [Peking: Foreign Language Press, 1972], p. 95.


13. V. I. Lenin, Materialism and Empirio-criticism, p. 313.


286

17. Ibid., 1:308.
20. Ibid., 1:304.
25. V. I. Lenin, Materialism and Empirio-criticism, p. 152.
26. Lenin said, "Human thought then by its nature is capable of giving, and does give, absolute truth, which is compounded of a sum-total of relative truths. Each step in the development of science adds new grains to the sum of absolute truth." Materialism and Empirio-Criticism, p. 151.
27. Some of the major points of the Unification Principle, on which Unification Epistemology is based, are the following: i) "When ... the dual essentialities of God enter into give-and-take action by forming a reciprocal relationship, the force of give-and-take action causes multiplication. This action causes the dual essentialities to separate into two substantial objects centered upon God." (Divine Principle, p. 31).
"Multiplication occurs through the O-D-U action caused by the action of give-and-take" (Ibid., p. 40). The phenomenon of the increase in new knowledge can be explained through this principle.
ii) "The spirit man can grow only in the soil of the physical man" (Ibid., p. 61).
"The sensibility of our spirit man is to be cultivated through its reciprocal relationship with our physical man during physical life on earth" (Ibid., p. 62) "The goodness or evil in the conduct of the physical man influences his spirit man to become either good or evil" (Ibid., p. 60).
Through these points of the Unification Principle, we can come to understand that cognition through the five physical senses necessarily corresponds to cognition through the five spiritual senses, and that cognition and action (practice) originally are intended to fulfill the purpose of goodness.
iii) "In the universe as a whole, man is the subject, who gives love to the rest of the creation, the object, which responds in beauty." (Ibid., p. 48).
"Man had to have the creativity of God in order to be qualified as the dominator of all things" (Ibid., p. 97).
"The purpose for which the universe was created is to have man feel joy and peace" (Explaining the Principle [in Korean], p. 50).
From these points of the Principle, we can understand that cognition and dominion (practice) are in an inseparable relationship, and that the purpose of cognition and dominion lies in the realization of joy and peace.
iv) "We call the two worlds, the visible and invisible, the 'macrocosm,' with man being the substantial center of this total macrocosm" (Divine Principle, p. 38).
"In a human cell, there is life and consciousness, and the mystery of the universe is contained"
From these points we can derive the concepts of protoconsciousness and protoimage as the criteria through which all things in the external world can be cognized.

v) "In give-and-receive action, there are various types, and among them there is also a contrast-type" (Rev. Moon's answer to a question from the author).

From these teachings, it was possible to obtain the concept of 'collation' in cognition.

vi) "The body should be completely under its [the mind's] command (Divine Principle, p. 22)." 

"Thinking is also a kind of give-and-receive action, there are give-and-receive action between the mind and the body, and give-and-receive action within the mind" (Rev. Moon's response to the author's questions).

Through these points of the Unification Principle and Rev. Moon's teachings, it was possible to come to understand such phenomena as the correspondence between the invisible mind and the visible body, that is, the will and the movement of the body, and the cognition judgment of the mind about the information (codes) coming through the body (nerves).

"God created man to be the ruler of the universe" (Divine Principle, p. 58).

"When perfected man as subject, and the physical world, as his object, become one united body ... man attains direct dominion over all things." (Ibid., p. 57).

"God created the invisible substantial world and the visible substantial world, and He created man as the ruler over them." (Explaining the Principle [in Korean], p. 44).

"The universe was created as the substantial object to the subjective Sungsang of man" (Ibid., p. 50).

From these principles, we can realize that human beings are created as the subject of cognition as well as the subject of dominion (practice) over all things, and that all things are created as the object of cognition and the object of dominion by human beings, and that, therefore, the relationship between human beings and all things is a necessary relationship, similar to the relationship between mind and body.


29. The functions of the mind include intuition (sensibility), perception, cognition, thinking, inference, conception, planning, memory, pursuit of purpose, recollection, and aesthetic appreciation.

Protoconsciousness possesses only some of these functions, such as the functions of sensibility, perception, and pursuit of purpose (purposiveness). Accordingly, protoconsciousness is mind on a lower dimension.

Cosmic consciousness is the expression of the cosmic mind on a lower dimension, that is, the expression of God's mind (Sungsang) on a lower dimension.

30. Cosmic consciousness is contained not only in living beings, but also in minerals. However, in minerals it surfaces only as physicochemical functions, because of the structural character of minerals.

One = absolute Two = relative Three = Chung-Boon-Hap Four = Four-Position Base Five = metal, wood, water, fire, and soil Six = number of creation Seven = perfection, Sabbath Eight = new start Nine = 3 multiplied by 3 Ten = Return 31. Numbers and laws are in inseparable relationships, as shown in the following: Thus, basically numbers are manifested in laws and principles, as can be seen in other examples as: the number of human vertebra the breathing rate body temperature the four seasons of the year the number of three months of a season (3) the number of days of a month (30, 31) the number of hours of a day (24) the number of minutes in an hour (60) the number of seconds in a minute (60) the ratio of a circle's
circumference to its diameter (\( \pi \approx 3.14 \)) 32. Divine Principle, p. 28.

33. The spirit mind is the mind of the spirit person and contains spiritual elements. Thus, the functional part of the union of the spirit mind and physical mind is called "spiritual apperception" in epistemology.

34. When, in the formation of an inner four-position base of the understanding stage, cognition does not take place, the sensory image becomes an undetermined image. In this case, the following options are available: i) Create a new image (a new prototype) and repeat the process of collation; ii) Ask someone else for a judgment (this is called "judgment by another," or "educational judgment"); iii) Abort the judgment (in this case, the sensory image will be erased); iv) Suspend the judgment (in this case, the sensory image will be stored in the memory).

35. In The Mystery of the Mind, Penfield states: "The brain is a kind of computer in which an automatic mechanism acquired anew is at work. Every computer becomes useful only after- it is given a program and is operated by someone existing separately from the computer. Let us consider the case where we observe a certain thing. It seems that the decision to do so is the function of the mind, which exists separately from the brain." Wilder Penfield, The Mystery of the Mind, [Translated from Japanese edition] (Tokyo: Hosei University Press, 1978), p. 110.

36. Eccles states the following: "These considerations lead me to the alternative hypothesis of dualist-interactionism, which has been expanded at length in The Self and Its Brain. It is really the commonsense view, namely, that we are a combination of two things or entities: our brains on the one hand; and our conscious selves on the other. The self is central to the totality of our conscious experiences as persons through our whole waking life. We link it in memory from our earliest conscious experiences.

The self has a subconscious existence during sleep, except for dreams, and on waking the conscious self is resumed and linked with the past by the continuity of memory." (J. C. Eccles and D. N. Robinson, The Wonder of Being Human, [New York: The Free Press, 1984], p. 33).


38. Ibid., p. 105.

39. This does not exclude, however, the possibility that future development in cerebral physiology may lead to the appearance of a new physiological theory of epistemology. Here I have only provided evidence for- the point that natural science, as it develops more and more, will support the positions of Unification Thought.

40. According to Goudet-Perrot, memory can be divided into two kinds: 1. Hereditary memory, which is received before birth, like the information contained in genes; 2. Acquired memory, which is acquired after birth and constitutes consciousness. (Cybernitique et Biologie, p. 105.)


44. Hisashi Oshima's views support the concept of prototype and the theory of collation of Unification epistemology. Oshima states the following: "During our long-time contact and interaction with the environment, we come to form numerous prototypes in our mind. The structure of our knowledge is built centering on those prototypes. ...Knowledge has a structure in which, centering on prototypes, their instances are ordered. ...When we try to understand someone's speech, we compare and collate it with the knowledge that is structured in this way. The portions that accord with it are integrated in the structure of knowledge, but those that do not accord are not understood, and even if they appear somehow to be understood, in reality they will be misunderstood" (Hisashi Oshima, The Science of Knowledge [in Japanese] [Tokyo:


46. Ibid., p. 135.
10. LOGIC


2. Hegel stated the following in the introduction to The Science of Logic. "One may therefore express it thus: that this content shows forth God as He is in His eternal essence before the creation of nature and of infinite spiral" (The Philosophy of Hegel, ed. Carl J. Friedrich [New York: The Modern Library, 1954], p. 186).

3. In the section dealing with "Quality," in "The Doctrine of Being," Hegel stated, "Pure Being makes the beginning: because it is on one hand pure thought, and on the other immediacy itself, simple and indeterminate; and the first beginning cannot be mediated by anything, or be further determined." (Hegel's Logic, trans. William Wallace [Oxford: Oxford University Press, 1975], p. 124).

4. Hegel stated, "But this mere Being, as it is mere abstraction, is therefore the absolutely negative; which, in a similarly immediate aspect, is just Nothing" (Ibid., p. 127).

5. Hegel stated, "Becoming is the first concrete thought, and therefore the first notion; whereas Being and Nought are empty abstractions. ... Becoming is only the explicit statement of what Becoming is in its truth" (Ibid., p. 132).

6. At the end of The Phenomenology of Mind, Hegel stated, "This transforming process is a cycle that returns into itself, a cycle that presupposes its beginning, and reaches its beginning only at the end" (G. W. F. Hegel, The Phenomenology of Mind, trans. J. B. Baillie [New York: Harper Torchbooks, 1967], p. 801).

7. Engels, satirizing the laws of identity and contradiction in formal logic, wrote, "To the metaphysician, things and their mental reflexes, ideas, are isolated, are to be considered one after the other and apart from each other are objects of investigation fixed, rigid, given once and for all. He thinks in absolutely irreconcilable antitheses. ... His communication is yea, yea; nay, nay; for whatsoever is more than these cometh of evil." For him a thing either exists or does not exist; a thing cannot at the same time be itself and something else. Positive and negative absolutely exclude one another; cause and effect stand in a rigid antithesis one to the other (Anti-Duhring Moscow: Progress Publishers, 1969), p. 31).


9. Ibid., p. 37.

10. Concerning dialectical logic, the Japanese author Tsunenobu Terasawa wrote in the preface of his An Essay on Dialectical Logic, "About 150 years have passed since Hegel wrote Science of Logic (1812-1816), and in the meantime, no system of dialectical logic to replace it has been written by anyone.

Even though the need for dialectical logic from a materialist position has often been emphasized, it has not as yet been written systematically by anyone" (in Japanese) (Tokyo: Otsuki-shoten, 1957). And even after Terasawa wrote that, no systematized dialectical logic seems to have appeared.

11. Kant wrote, "All our knowledge starts with the senses, proceeds from thence to understanding, and ends with reason, beyond which there is no higher faculty to be found in us. ... it [reason] abstracts from all content of knowledge" (Immanuel Kant, Critique of Pure Reason, trans. by Kemp Smith [London: The Macmillan Press Ltd., 1950], p. 300).

12. Hegel stated the following: "But every additional and more concrete characterization causes Being to lose that integrity and simplicity it has in the beginning. Only in, and by virtue of, this
mere generality is it Nothing, something inexpressible, whereof the distinction from Nothing is a mere intention or meaning, All that is wanted is to realize that these beginnings are nothing but these empty abstractions, one as empty as the other* (Hegel's Logic, p. 127).


15. According to Akira Seto, the following difficulties arose as a result of the debate on Logic in the fifties: (i) Difficulty in the Reflection Theory of Logic: It was asserted that the law of identity and the law of contradiction are on one hand relative, as they are reflections of the relative unchangeability of objective reality, while on the other hand they are absolute as the rules of operation of thought, or the forms of thought. However, the refutation was made that if the law of identity and the law of contradiction are merely relative reflections of reality, then all they can naturally have is only relative validity.

(ii) Difficulty in the Operation Theory of Logic: Formal logic is the logic of operation in the sense that it is not concerned with the truthfulness of thinking, but with the validity of thinking. Therefore, it was asserted that the law of identity and the law of contradiction are not reflections of reality but they are purely the laws and norms of thinking. However, to recognize independent laws of thinking without any relationship to existence would imply losing the materialistic foundation, falling into Kantian a priorism (Akira Seto, Contemporary Epistemology and Dialectic [in Japanese] [Tokyo: Sekibunsha, 1976], pp. 234-237).

The difficulty pointed out in my book refers to part (ii) above. As a method of solving the two difficulties above, Seto suggests that we should recognize that the two contradictions in the law of contradiction, namely, dialectical contradiction and the contradiction in the formal logic are originally different in nature.

However, to regard the two contradictions as essentially different would be to lose the materialistic foundation. After all, the problems are not solved at all, as Seto himself points out: "This does not solve all problems. ... A question is raised as to the reason why the situation has arisen that the two essentially different contradictions are expressed in the law of contradiction at the same time" (Ibid., p. 250).
11. METHODOLOGY


2. Kant stated: "That had not even occurred to anyone except him [Hume], although everyone unconcernedly used these concepts (without asking on what their objective validity rested)" (Ibid., p. 46).


REFERENCES